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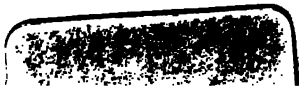
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THE CLAIMS
OF
CHRISTIAN PHILANTHROPY.

THE CLAIMS
OF
CHRISTIAN PHILANTHROPY;
OR, THE
DUTY OF A CHRISTIAN GOVERNMENT
WITH RESPECT TO
MORAL AND RELIGIOUS EDUCATION,
AND THE MANNER IN WHICH ITS
BENEFICIAL EFFECTS ARE COUNTERACTED
BY
INORDINATE COMPETITION IN TRADE,
LEADING TO
INHUMANITY AND INTEMPERANCE.

BY
ROBERT WHYTEHEAD, B.A.,
LATE INCUMBENT OF ST. PETER'S, IPSWICH.



*" Latius regnes avidum domando
Spiritus, quàm si Libyam remotis
Gadibus jungas, et uterque Pœnus
Serviat uni."*

HORAT. od. ii. lib. ii. 9.

LONDON:
SIMPKIN, MARSHALL & CO., STATIONERS' COURT.
1839.

1049.

PRINTED BY THE PHILANTHROPIC SOCIETY, ST. GEORGE'S FIELDS.

ORIGINAL ADVERTISEMENT.

PROSPECTUS

OF A

Prize Essay

ON THE PERNICIOUS EFFECTS OF

INORDINATE COMPETITION IN WORLDLY PURSUITS,

AND OF

INTEMPERANCE,

AS TWO EVILS FRUSTRATING THE EFFICACY, AND IMPEDING
THE PROGRESS, OF

NATIONAL RELIGIOUS EDUCATION.

(To be comprised in Four Sections.)

SECTION I. To represent the very serious and imperative duty, which attaches to the Government of a nation in exercising its functions, towards promoting a sound, religious, and moral *education* amongst all classes of the community; and on the other hand to suppress, or at least to *discourage*, whatever may impede it, or be prejudicial thereto.

SECTION II. To depict the painful effects produced by *inordinate Competition*, in regard to the unwarrantable and cruel treatment of the dumb and defenceless *Animal Creation*, and to urge the necessity of a rational and *merciful limitation* being affixed to the exertions exacted of them by mankind.*

SECTION III. To illustrate the baneful effects, both upon the mental and physical energies of a densely-crowded and thoughtless population, produced by *competition* in the unrestricted *sale of intoxicating liquors*; when, to aid the above demoralizing and pestiferous traffic, every alluring enticement is adopted.

* To shew the necessity of some benevolent interference on this subject, coaches on some roads are now actually about to compete in rapidity with carriages impelled by the mighty power of steam!

SECTION IV. To argue how powerfully the above evils must, separately and collectively, tend to neutralize the beneficial effects which *Christianity* has at so much cost, and with so much labour and talent, striven to dispense, and the characteristic features of which are *Humanity, Temperance*, and, the most comprehensive of its doctrines—*Charity*.

It is to be observed, that the Essay is to be framed on *General Principles*, and not with the view of entering into the political disputations or religious opinions of any separate party or sect whatever.

Should any pecuniary benefit arise from its publication, it is to be applied in aid of the funds of the PHILANTHROPIC SOCIETY, St. George's Fields.

AS A GUIDE TO AUTHORS, OBSERVE—

The *Adjudicators* of the Prizes (three in number) to be appointed by the Committee of the said PHILANTHROPIC SOCIETY.

The manuscripts, which may be successful, are to become the unre-served and absolute property of the said Society.

The several manuscripts are to be delivered at the Superintendent's Office of the above Society, near the Obelisk, St. George's Fields, on or before the 23rd June, 1838, after which time none can be received, and a sealed letter, containing the Names and Address of the respective Candidates, is to accompany each manuscript.

The seals of the letters accompanying those two Essays only, to which the Prizes may be awarded, will be broken—the others will be returned to the respective Authors.

The Prizes will be awarded on the 20th day of December, 1838.

SEVENTY POUNDS to be awarded for the best Essay—THIRTY POUNDS for the second best.

By Order of the Committee,

J. O. KETTLE, *Superintendent*.

2nd Jan. 1838.

ADVERTISEMENT
FROM THE
PHILANTHROPIC SOCIETY.

THE following pages were written, in consequence of two sums of money having been offered by an Individual, for the best and second best Essays on the subject proposed :—should any pecuniary benefit arise from the publication of the best Essay, the same to become the property of the PHILANTHROPIC SOCIETY, ST. GEORGE'S FIELDS, LONDON.

The selection of this Society, by the above Individual, was founded on the following reasons :

1st. That in the Society's proceedings for the benefit of the miserable *offspring of convicts*,—the helpless objects for the reception of whom this Society was founded in the year 1788,—the dreadful effects of Sabbath-breaking and Intemperance, the principal sources of all crimes, are most painfully striking and apparent ; often descending from father to son.

2nd. That the peculiar feature of this Society, viz. of fully instructing the boys in five distinct trades, in addition to the religious education afforded to both boys and girls, renders it most appropriate to the subject of the Essay.

One of the peculiar characteristics of the Philanthropic Society has always been, that of enabling boys to perfect themselves, under competent masters, in the several trades taught within the walls, and under the protection of the Society. While they are thus placed out of the way of temptation to the evils detailed in this volume, the stigma which

would have attached to them at an earlier period is prevented, and they are empowered, if they please, to commence the world with good characters, untainted by the crimes of their parents. Nor should it be forgotten, how many poor, and most pitiable children, have, during the last forty or fifty *momentous* years, been snatched from the jaws of destruction by the instrumentality of the Society; and while numerous crimes have thus been prevented, to the great advantage of the Public, the individuals have been saved from ignominious punishment in this world; and, it is humbly trusted, from eternal punishment in a future state, through the mercy of God, and the merits of the Redeemer.

A debt of gratitude has been hereby in a great degree entailed on the Public, and the Committee feel confident this debt will be cheerfully met; so as to enable the Society to continue those exertions, which have hitherto been crowned with success.

The funds of the Charity now imperatively require a reinforcement; as, with the utmost attention to frugality, the annual expenses attending the clothing and entire maintenance of *one hundred and sixty children*, and the instructing a great portion of them in five distinct trades, are very considerable. *On these special grounds, then, the Committee would plead with a generous Public; and they trust they shall not plead in vain.*

It may not be considered a mark of overstrained anxiety, for the Committee to remind the numerous philanthropists, who form one of the greatest ornaments of this hitherto favored country, that the *very nature, and peculiar recommendation* of this Society, preclude it from forcing itself into popular notice by means of ELECTIONS, which operate so powerfully in favor of other excellent Institutions.

ADJUDICATION OF PRIZES.

TO THE
COMMITTEE OF THE PHILANTHROPIC SOCIETY.

GENTLEMEN,

We, the under-signed, having carefully examined the Seven Compositions submitted to us by you, beg to inform you, that we unanimously consider that, on the first page of which is the motto

“ Latius regnes avidum domando
Spiritus, quàm si Libyam remotis
Gadibus Jungas, et uterque Pœnus
Serviat uni.”

HORAT. od. ii. lib. ii. 9.

to be in every respect the best.

We have had more difficulty in forming an opinion, as to that which we might recommend to you as the Second: but, upon the whole, we coincide in thinking, that that inscribed No. 7, if not the best in point of style and talent, is most in accordance with the printed directions, in conformity to which the compositions were to be written, and on which, we conclude, our judgments were to be formed.

We have the honor to be,

GENTLEMEN,

Your obedient humble Servants,

WILLIAM PACE, Chaplain to the Philanthropic Society.

AUG. P. SAUNDERS, Head Master of Charter House School.

EDWARD RICE, Head Master of Christ's Hospital.

Memorandum on opening the Letters at Sub-Committee, Dec. 11, 1838:

1st No. 4. Rev. ROBERT WHYTEHEAD, B.A. late Incumbent of
St. Peter's, Ipswich.

2nd No. 7. Mr. H. F. J. MACNAMARA, Hammersmith, Middlesex.

P R E F A C E.

THE object of the following work is, perhaps, sufficiently explained by its Title ; but a few words may still be added, explanatory of the view here taken of the subjects under consideration.

The first Section treats of *National Religious Education*, as the imperative duty of every Christian Government ; a subject which is now deservedly occupying a large share of public attention. Among so many jarring, and, it is feared, erroneous views, the Writer ventures to offer the following suggestions, based upon Scripture truth ; humbly desiring that they may be blessed to promote a sounder and more serious view of this momentous question. While endeavouring to keep clear of the influence of party feelings, he has felt it his duty to state, with plainness and faithfulness, what he conceived to be the true light, in which the subject ought to be regarded ; and he trusts, that in so doing, he has not exceeded the bounds of that Christian freedom, which every honest man may fairly claim for himself, and, at the same time, allow to another.

The next Section treats of *Inordinate Competition in Trade*, as productive of *Cruelty to Animals*, and other evils, fatally subversive of the end of moral and religious education ;—a term which is by no means to be limited to

the mere communication of knowledge, but which comprehends the whole course of moral training requisite to form the human mind and character, especially in youth. In this part of his work, he has introduced some remarks bearing on the state of the Factory Children; whose painful, and, in some cases, appalling condition, as to physical comfort, has been lately brought before the public; and whose destitution of the means of grace, and of any adequate provision for their moral and religious instruction, is, in too many instances, truly deplorable.

On the subject of *Cruelty to Animals*, the Writer has hazarded some suggestions, respecting which he can scarcely be so bold as to hope, that they will meet with general approbation. The task imposed upon him was a difficult one; and he felt his inability to do justice to it: but if, in the present prevailing inattention (though with some bright exceptions) to an important subject, this attempt should, by its very novelty, have the effect of calling forth some one able to unfold the case more fully and satisfactorily, he will feel that his labour has not been altogether in vain, and cheerfully resign his place to a more competent guide.

The third Section displays some of the horrors of Intemperance; and suggests the needful remedy, in *the restriction of the Sale of Ardent Spirits, and other Intoxicating Liquors*, and the public encouragement of those valuable Institutions, called *Temperance Societies*. Here, the Writer trusts he shall meet with candour, from those who are not disposed to go with him to the extreme

point of his argument ; for, while he cordially concedes to them the merit of having first drawn the public attention to this enormous evil, he cannot but consider, that they have left the work imperfect ; and that the arguments used to discountenance the use of ardent spirits, may be legitimately applied to the common use of wine, ale, and all intoxicating liquors. He has endeavoured, on this, as on all other points, to follow the guidance of the word of God, and of sound reason ; and will be especially thankful, if he has succeeded in bringing out any views, which, by the Divine blessing, may have the happy result of increasing the number of consistent supporters of the Temperance cause, and of strengthening the national protest against the practice and causes of Intemperance.

The last Section contains a review of the whole subject. After a full enquiry into the nature of Christianity, as the only revealed remedy, both for a nation's troubles, and for the miseries of human life in general, its beneficial effects are contrasted with the unquestionable evils, which have resulted from neglect of its precepts, and disobedience to its authority. Humanity, Temperance, and Charity, are shewn to be its legitimate fruits ; in the rich production of which, God is honoured, and mankind are invariably blessed. A subject of great importance, to which attention has been specially directed throughout the work, is the sinfulness of undue anxiety about worldly gain, leading to excessive *Competition*, and "*haste to be rich* ;" which is shewn to have been attended by results most deeply to be deplored. The testimony of Scripture, on this subject, is

peculiarly deserving of attention, at the present time. It was the warning of the wisest of men, who was also an inspired Prophet of the Most High, "An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed:" (Prov. xx. 21.) and again, "He that maketh haste to be rich shall not be innocent" (or 'unpunished,' margin:)—"he hath an evil eye, and considereth not that poverty shall come upon him." (Prov. xxviii. 20, 22.)*

Another point, to which the Writer has repeatedly alluded, as connected intimately with the preceding, and deeply involved in occasioning the demoralized condition of the lower orders, is the *profanation of the Lord's day*. On this subject, he has repeatedly referred to the weighty testimony of that excellent man, and able divine, Dr. Chalmers; to whose works he is bound to confess himself deeply indebted.

In conclusion, he would repeat the caution, which he has endeavoured to keep in sight throughout the work, that Education, separate from true Religion, is too often a curse, rather than a blessing;—not only inefficacious to reform mankind, but absolutely prejudicial, in many cases, to the best interests of virtue and morality. Nor must he omit another important remark, that, after all, the Divine blessing, earnestly implored by believing prayer, is indispensable to the success of any endeavour of this kind; and that, without it, our labour will be in vain.

* See also Prov. xxiii. 4.—Hab. ii. 6, 7.—1 Tim. vi. 9.

Before taking leave of this hasty production, the Author is bound to apologize briefly for its defects. He is not conscious of any material errors ; but, the short time in which he was compelled to compose and finish this Essay—little more than six weeks in all—and that, too, with the first return of strength after a long and dangerous illness, which had for many months laid him aside from public labours, and to which it is owing that he is not now in a foreign land, engaged as a *Missionary* among the Heathen,—will, he trusts, form some excuse for the want of care and correction, which must (he fears) be observable to a critical eye. Still, he would not leave it open to suspicion, that the subject has been taken up in haste. The principal points had long been upon his mind ; although he little looked for so early an opportunity of laying them before the public. Candour, he hopes to receive ; but he does not desire commendation. Whatever errors are really contained in his work, he would not screen them from exposure. The subject is of such a character, and the remarks he has felt compelled to make, however guardedly expressed, will probably appear so severe, in the opinion of those most concerned, that it would be folly to expect their praise ; and emolument is out of the question, from the nature and terms of the publication. Having, therefore, little to hope or fear for himself, his chief concern is for the cause of his God and Saviour ; a cause in which he is free to confess the deepest interest. He now commends his humble offering to the Divine blessing and care. Fearless of the waves

which rise around him, he launches his little bark upon the ocean of public opinion ; grateful for this opportunity of serving God, and doing good to his fellow-creatures, in however humble a manner ; and in joyful anticipation of the time, when the views, now so unpopular with many, shall generally prevail,—when true religion shall be considered the only safe foundation of a nation's strength,—and when it shall be thought as degrading to employ a labourer or beast, unnecessarily, on the Lord's day, or to encourage a Gin Palace, a Beer Shop, or a Theatre, as it is now to be engaged in the Slave Trade, or to advocate Slavery. The words of Solomon are his comfort and support, against every objection of this class—"He that saith unto the wicked, Thou art righteous ; him shall the people curse, nations shall abhor him : but to them that rebuke him shall be delight, and a good blessing shall come upon them."—"He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." (Prov. xxiv. 24, 25—xxviii. 23.)

SECTION FIRST.

NATIONAL RELIGIOUS EDUCATION THE IMPERATIVE DUTY OF A CHRISTIAN GOVERNMENT.

“ Doctrina sed vim promovet insitam,
“ Rectique cultus pectora roborant :
“ Utcunq̄ue defecere mores,
“ Dedecorant bene nata culpæ.”

HORACE, Od. 4. lib. 4.

The value of National Education—Example of Lycurgus—Duty of Government as guardians of the people—This duty implied in the Scripture precepts to Parents—Christianity the best way to make men good subjects—Practical influence of true Religion—Answer to the enquiry, “ Where are the results of Religious Education ? ”—Partial failure admitted—Causes adduced—Deficiency in Evangelical quality—Insufficiency in quantity—Enthusiasm to expect the end without the use of means—Need of Prayer and Faith in this work—Other hindrances considered—Spread of false doctrines—How far they ought to be suppressed—Growth of immoral practices—Expediency shewn to be of an infidel character, when applied to defend the allowance of immorality—The National guilt thus incurred by tolerating vice—its demoralizing tendency—Example of France—Inconsistency of our Governors—evil arising from it—Case of the profanation of the Sabbath adduced as an example—Injustice of refusing protection to the labourer in the enjoyment of his Sabbath—Fallacy of argument that it is unjust to deprive the poor of their amusements—No man a loser by Sabbath observance—Awful consequences of Sabbath-breaking on the public morals—Further reply to the question respecting the benefits resulting from National Religious Education—too much not to be looked for at once—Experience of

National School Society—London Hibernian Society—Bad effect of Education, not Scriptural, in Ireland—Scotland an example of the benefits of Education—The Highlands prove the evil of neglecting to adapt it to the wants of the people—Glasgow and the large towns in Scotland prove the same—Need of extension of the National schemes of Public Instruction so as to meet the growth of the Population—Benefits of Religious Instruction forcibly shewn by the experience of Missions—The benefits arising from Sunday Schools—Infant ditto—Reformation must begin with the young—Other objections answered—Fallacy of Free-trade system—Its inapplicability to the poor and depraved—The value of voluntary efforts, although proved to be insufficient—Need of aggressive measures—Power of example—Influence of Christian ditto—Christians called upon to exert themselves, to unite together, and use their influence with the Public—Call to persevering Prayer for the out-pouring of the Holy Spirit, and a general revival of Religion.

IN all well-organized States the education of youth has been a matter of public concern. The wise Lycurgus foresaw the advantages that would arise to his nation, if the youth of Sparta were trained up to habits of self-denial, fortitude, and temperance, from their earliest years; and hence arose that noble and illustrious race of heroes, which was the wonder of the world. The reasons of his deep-laid and well-digested plan are obvious, and require little study to unfold; but they are well deserving our most serious consideration. The lesson which he taught should never be forgotten, namely, that to form a great national character, we must begin with the young, and lay the foundations of a wise and well-matured institution for the instruction of the rising generation. They are the nation's hope—the bud of her promise—the flower of her glory; and rich will be the fruits reaped by posterity

from off that tree, on which a prudent and skilful husbandman has bestowed the culture of timely discipline and care. It is now the time to bend the mind to virtuous habits, before the character has been warped by injurious associations, and corrupted by immoral practices: now, while the heart is tender, the affections warm, and the feelings strong; and when a small bias, one way or another, may produce the most important consequences, for "as the twig is bent, the tree's inclined." The youthful character is like plastic clay, which may be moulded at will, and readily takes any form which may be impressed upon it; but leave it to itself, and it will soon harden, and then resist every effort made to subdue it, so that it may be broken in pieces, without the impression being destroyed. From these considerations it will be evident, that the education of youth is a most important part of the duty of those who preside over the government of a country: possessing, as they do, a parental authority, they ought to exercise a paternal care towards those who are their subjects. But youth is their especial charge, requiring a peculiar attention, and whose weak and inexperienced state, calls for restraint and protection from dangers incident to their condition, as well as instruction in those qualifications which may constitute them useful members of society, the strength and glory of their land. Nature herself, in the irrational animals, instinctively teaches this prudential course. Does not the parent bird stretch out her wings to shield her young ones, and gather her chickens under her feathers, to screen them from the cold

air, and protect them from the approach of danger? Mark, how the "eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," Deuteronomy xxxii. 11; she does not leave them to themselves, or to chance, to exert their own innate faculties as they feel them stirring within their half-fledged bosoms: no, she aids their expanding powers, "teaches the young idea how to shoot," encourages the putting forth of every nascent energy, and like a careful schoolmaster, practises her little pupils in easy flights, till by degrees they wax bolder and bolder, and at length launching forth from the edge of their dizzy crag or eyry on high, soar upward in the eye of day, and skim the blue expanse of profound immensity, in their ærial flight, fearless and unrestrained.

Christianity, as might justly be expected, fosters these natural feelings, and confirms the above reasoning, which is founded, as will be seen, not on Revelation, but the voice of Conscience. Religion, indeed, takes for granted the truth of such deductions as mankind may readily make from the light of Nature alone, and the observation of the works of Providence, which are in fact a copy of the will of God. Thus we do not find any new or express regulations in the Bible, and more particularly in the Christian system of the New Testament, for the management of youth, nor any particular injunctions laid upon the State to provide for the exigencies of its subjects in this or other respects. The Scriptures look upon mankind as one large family, possessing a kindred nature, and bound together

by ties of consanguinity and natural affection ; but also subdivided into various sections, each having its own internal organization and relationships, and each arranged according to a certain order, and subordination of one part to another, so as to prevent confusion, to ensure, as far as possible, the right administration of all the various functions of the body politic, and to provide for the wants of every member of the family of man. Following out this view of the subject, it will be found that a certain analogy or proportion subsists among all the sub-divisions of society, whether we consider the larger classes—Empires—Kingdoms—Magistracies, or the smaller ramifications of Tribes and Families, by virtue of which a certain correspondence is observable between their several parts, which bear a certain fixed relation to one another, throughout the various sections of the human race. Thus taking for example a Kingdom and a Family; the head of the former, a King, has the same relation to his subjects as the head of the latter, a Father, has to his children. In consequence of this beautiful harmony of the social system, an important advantage is attained in simplifying any inquiry into the nature and constitution of society, and in ascertaining the rules of its government ; for whatever has once been proved to be true respecting any particular rank in the social system, as for instance, in the regulation of a private family, will be equally true, and the reasoning on which it is founded will, by the above analogy, hold equally good for any other rank in the system, as for instance, in the government of a State ; as long as the conditions of the

above-mentioned proportion are unviolated, and the parts of similar sections thus compared are really parallel to each other. When therefore we meet with such precepts as the following, "Train up a child in the way he should go," (Proverbs xxii. 6.)—"Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord," (Eph. vi. 4.) we shall be at no loss to make the deduction, so easy and natural, and yet so important, and instead of confining these precepts to those to whom they are specially addressed, we shall extend the application of them to every class in society. And how do such commands as these bind upon the heads of collective families, that is, on the governments of nations professing Christianity, the obligation to provide for all their subjects a sound, religious and moral Education, and without interfering needlessly with the opinions of private individuals, so as to harass and perplex their minds with unnecessary restrictions, to influence the public mind and character with sound principles both of Religion and Morality.

The importance of the precept, "Train up a child in the way he should go," accompanied as it is by the promise, "when he is old he will not depart from it," demands a fuller and more attentive consideration. It is the testimony of experience, that what is early learned is not easily lost. The mind retains the impressions of childhood with the utmost tenacity, and early prejudices are found to be the last to wear out with the friction of time, and to be obliterated by collision with the jarring

and multifarious opinions of our fellow-men. How important then is it to get the early associations and predilections all engaged on the side of Virtue, and in favour of Religion and Piety, especially as we know there is in every fallen child of Adam a propensity to evil in his very nature, leading him to receive with readiness the taints of immorality, and to suck in the poison of vice, as the ancients forcibly expressed it, with his mother's milk. While the young novitiate in the world's pollutions is thus with avidity "drinking in iniquity like water," he is exceedingly backward to adopt the suggestions of truth, stimulating him to virtuous self-denial of his appetites and passions, and prompting desires and endeavours after a devout and holy life. When therefore we have the Divine promise in favour of early religious Education, a promise which the experience of ages has verified, and which has been repeatedly fulfilled to the very letter, should we not be animated and encouraged to press forward, in the benevolent scheme of training up children in the ways of "pleasantness and peace?" Nor must we forget that this is a duty incumbent, not only upon those who are Parents, but upon the Nation at large, and especially its acknowledged representatives, the Government of the country. The same thing will appear further evident, if we consider, that in the pursuit of an object set before us, regarded as good and attainable, we are bound to follow the most direct and safest road to it; or, in other words, that wisdom teaches us to use the most advantageous means to the most important end. Now

the great end and design of all good government is to make the state happy and prosperous, and to promote the public good among all sorts and conditions of men, "that peace and happiness, truth and justice, religion and piety, may be established among them to all generations." The best, and indeed the only safe way to accomplish this effectually, is to teach men to consult the public good in all their actions, not to be swayed by private feelings and interests, but to live for the whole community, and subordinate their own pleasures and pursuits to the great end of the general welfare of the nation. Mankind are naturally selfish. Avarice, Ambition, and Lust, sway the majority of men ; in vain Philosophy teaches them to be nobly generous, and disinterestedly great, the child of clay sinks down again into his native dust and meanness, and proves that after all his boasting, what was earthy is earthy still, and that he needs a higher power than poor unassisted Reason can afford, to elevate him to his proper place in the scale of creation, as the most exalted of the tenantry of this lower world, the responsible agent, and in a certain sense the representative, of Deity upon earth, and the candidate for immortal life and glory in heaven above. It is Christianity alone which can supply this deficiency. It teaches the sincere believer in its sacred truths, and by Divine grace effectually enables him to begin a new life, to act upon new principles, to aim at new objects, and to practise a new and vastly elevated standard of moral duty. True vital Christianity not only modifies the opinions of men, but it changes their hearts. "If any man," says

St. Paul, "be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. v. 17.) A real Christian cannot live to himself: he seeks in all things the glory of God, and the good of man. The love of Christ his Redeemer constrains him to love his brethren, for whom Christ died, and the love of his brethren makes him fulfil the whole law towards them, so that "whatsoever he would that men should do to him, he does even so to them;" (Matt. vii. 12.) and this simple but comprehensive rule, outweighing in real value whole libraries of human apothegms, and maxims of carnal wisdom, so directs him in every doubtful case, that by the purest casuistry he decides at once what he ought to do, and, by reliance on Divine aid, fails not to perform it. The dictates of his conscience are the law of his life—the precepts of the gospel are engraven on his heart—the commandments are his delight and joy. "O how he loves the sacred law! it is his meditation all the day." (Psalm cxix. 97.) Nor is this a merely contemplative character; far otherwise. The true Christian is a most practical man: he carries out all the truths of his holy religion into his daily walk and conversation. Every thing he does is weighed in the balance of the sanctuary; this gives a holy stamp of consistency to all his actions, so that by any one of them you may know him to be a man of God, "zealous of, and careful to maintain good works," bearing the image of Christ Jesus his Lord, and shewing forth his heavenly faith by his pious and benevolent life. Thus Christianity, when received in its holy power and

fulness of Divine efficacy, unimpaired by human innovations, and unconfined by the reasonings of men, will produce the very results which all sound government contemplates as its main object ; and make men good subjects, good citizens, good neighbours ; fulfilling every relative duty in a proper manner, obedient to the laws, honorable in their private dealings, diligent and upright in public services, sober and temperate in their mode of living, kind and charitable to all men. Now what can the best scheme of social policy conceive more than this ? And how can it possibly be supposed attainable by an easier process ? It is surely far better to prevent crime than to punish it ; and even on the ground of economy alone, it were much more advisable to maintain, at the expense of the State, schools and other institutions for the spread of Religious Education, and instruction in the truths and precepts of Christianity, than to erect and support a train of Prisons and Bridewells, with all the accompaniments of Judges, Jailors, &c. to correct misdemeanors, and awe the offenders against the laws of their country into an unwilling and pretended obedience. But the above reasoning may appear to some nothing better than specious plausibility—theory which is unproved by practice—mere idle declamation about high sounding words—a kind of airy castle-building, which may amuse the speculative and visionary, but is unworthy the attention of sober-minded and practical men. Such persons will ask for the actual results of these experiments, which have already been made, as to the efficacy of the above scheme of Moral and Religious Education ; and some may even be disposed to

question whether any good has arisen from the State interfering at all with Religious Education, if they do not venture to deny the expediency of National Education in general. We, in turn, are willing to admit that these enquiries are just and reasonable, and also, to a certain extent, unanswerable. We do admit that the National scheme of Education has, from some cause or other, hitherto failed to produce any very signal results, such as might have been anticipated by its sanguine promoters; and that the fruits of Christianity, of which we have treated above, are rarely to be found, and in consequence we are at present quite unable to dispense with the corrective and remedial methods of coercive discipline and penal laws, instead of proceeding on the purer and more Christian plan of mental discipline and moral restraints. But then let it be borne in mind that the partial failure above conceded, may have arisen from other causes than the innate weakness of the system; it may be worth while to enquire whether that system has hitherto been carried out to any sufficient extent to admit of a fair trial, or whether its failure is not justly attributable to the obstructions it has met with, and the impediments which have been suffered to disturb its progress, and frustrate its efficacy. We must remember that every species of education, even though nominally Christian, has not the effect of changing the hearts of men, subduing their selfish propensities, and implanting in their minds new motives and more noble principles of action. These precious fruits do not grow upon every Tree of Knowledge. "Do men gather grapes

of thorns, or figs of thistles ?” (Matt. vii. 16.) The plant must be of a right kind, the stock sound, and the soil congenial, in order that a good crop may be produced. If the nature of the instruction imparted be questionable, if it be defective in inculcating religious truth and sound moral principles, there must be expected a corresponding meagerness and scantiness in the produce. Men do not “reap where they have not sown, nor gather where they have not strawed.” (Matt. xxv. 24.) So that before we condemn the plan of National Education as a failure, we ought to enquire whether the fault does not lie, in part at least, in the sort of instruction hitherto given, and whether we have not been too easily contented with a moderate share of merely intellectual attainment, without sufficiently labouring to imbue the youthful mind with the saving and life-giving knowledge of the Gospel of Christ. Another occasion of inefficiency and consequent disappointment, has been the insufficient efforts which have hitherto been made, to diffuse even this imperfect instruction throughout the country. The power employed has been vastly inadequate to the grand design contemplated. The work to be performed was immense, both in magnitude and importance, and demanded corresponding exertions ; but we have contented ourselves with a stinted measure both of labour and expense, and have rested upon our oars, when the bark we had launched was but just afloat, and the plan we had undertaken but in its infancy : as if the mere establishment of a few schools and other institutions of learning were, of itself, to carry the streams

of light and intelligence, morality and religion, to every corner of the land, and amongst all classes of the community. Does it become us to complain of the fruitlessness of our toils, because we have just put forth our little finger, and not yet succeeded in removing a mountain? Either the means used must be immensely increased in power and efficiency, or the time for which they are employed proportionably lengthened. We do not live in an age of miracles, and yet enthusiasm surely never dreamed a wilder fancy, than that the mere establishment of a few literary institutions should of itself effect the renovation of a fallen world. We may easily become enthusiasts in this matter before we are aware; we may expect far too much from the mere use of means; but this is certain, that without the use of those means, or what is essentially the same thing, without the adequate use of them, we are only tempting Providence, and exposing ourselves to the ridicule of posterity, when we look for any great measure of success. The best concerted plans have failed, so that the wise politician may well be moderate in his calculations on this subject; and without the aid of the Holy Spirit to bless our exertions, and crown our labours with timely increase, we have no scriptural ground to look for any good result. Faith and prayer, therefore, are essentially necessary to the Christian's Political Economy. They are the very life-blood of all his benevolent enterprises. Without them, every scheme of charity withers and falls off, like unripe fruit, before its maturity. We cannot be too much humbled in our own esteem, or form too low an

estimate of our own insufficiency, for in proportion as man is abased in the work, the grace of God is exalted and glorified.

We do not mean, by the above remarks, to depreciate the value and importance of National Religious Education, far otherwise; but surely it is of the utmost consequence that the views which we entertain on the subject be in accordance with scripture truth, and sober reason, and the hopes which we cherish be based on solid foundations, which cannot be shaken. Now it is plain, that if the root be corrupt, the tree must be unsound; and it were folly to build a fair superstructure on a decayed foundation; but is it not equally absurd, and infinitely more ruinous, to attempt a nation's reformation by the mere diffusion of useful knowledge, or to expect the morals of the people to be materially improved by the influence of Mechanics' Institutes? We may advance a step further, and assert, that unless the moral and religious instruction imparted to the rising generation, at our national and other schools, be accompanied with prayer for the Divine blessing, and call forth the faith and hope of those who are engaged as teachers, in humble reliance on the promises of God, and simple dependence on his sovereign power, to influence the minds of those little ones who are placed under their care; and thus their hearts are continually lifted up to Him to bless their arduous labours, and drawn out in love to their tender charge, with longing desire to save their souls, and win them to Christ,—there is but small ground for expecting any marked or extensive improvement amongst

them, or that the next and following generations will be much more distinguished by decency, morality, and piety, than the present or any of its predecessors.

But there is another most serious impediment to the progress of National Religious Education, which, as it forms the chief subject of the present Essay, demands our special attention. This is the dissemination of principles, and the encouragement of practices, which directly tend to subvert, uproot, and destroy all the good impressions and good habits which had been forming and cherishing, under the fostering care of Christian education. In this evil world, and imperfect state, "it must needs be that offences come." Tares will grow up with the wheat, and while Religion and Piety are scattering the seeds of Truth and Righteousness over the land, Infidelity and Profaneness will not slumber; they too are busy with their emissaries, in spreading the taint of moral pestilence, and promulgating the tenets of a libertine and sceptical creed. So that while Bibles and religious Tracts are going forth by thousands over the length and breadth of the country, the pamphlets of Atheism and Heresy, with the Infidel's Bible—Tom Paine's "Age of Reason," are pouring out through their dark and noisome channels, breathing blasphemy around, and whispering into many a careless ear, thoughts of hellish malice, and devilish falsehood, but too well suited to stagger the weak and wavering, and to harden in immorality and wickedness, those who are already initiated in sinful practices, and are seeking a covering for their crimes. These things cannot perhaps be entirely prevented,

but surely they ought to be closely watched, and diligently guarded against. The hand of Justice should not bear the sword in vain, but when opportunity offers, the blow should fall on the heads of the guilty offenders against the laws of Religion and Morality; nor yet be delayed too long, both in mercy to the guilty, and in pity for the deluded victims of their deep-laid snares. Should any object to this view, that it would lead to an infringement of the liberty of opinion, and the rights of conscience; we answer, that every one is free to follow his own convictions and opinions, whatever they may be, as long as he keeps his sentiments to himself, and either confines them to his own breast, or does not exhibit them in any unbecoming manner, or carry them out into any unlawful practices; and we further add, that every man is also at liberty, in this age and country, to propagate his opinions among others, so long as they are not inconsistent with the welfare and security of the State. We leave the application of this doctrine to others, as to press the subject further would be inconsistent with the object and character of the present Essay; but we must insist that there is a limit beyond which the freedom of action and expression may not pass, in any well-regulated government. When the laws of the country are set at nought—when the public authority is contemned and reviled—when the fundamental truths of Religion are openly gainsayed—and when all that is anti-Christian in principle, and demoralizing in practice, is with unblushing boldness fearlessly set forth, then surely it is high time for Justice to awake from her slumbers, to brandish

her two-edged sword, and save the yet uncorrupted of the flock, at the expense of those who have justly forfeited the rights of citizens and the freedom of the state. If not for religion's sake, yet for the sake of public virtue, and public safety, it is the bounden duty of the magistrate to interfere with the liberty of that man's conscience, which leads him to interfere with the peace and prosperity of his fellow-citizens, and the laws of his country.*

But if it be the duty of a Christian government to discountenance, if not to suppress, irreligious principles, how much more is this the case with respect to immoral practices? How ought they to frown upon, and put down those habits of vice, which interweaving themselves into the national character, corrupt the public morals, and growing up with, and in spite of, every effort made to improve them, like tares among the wheat, impair the vigour and destroy the fruitfulness of every principle of religion and virtue! What should we think of a husbandman, who not satisfied with having weeds growing naturally and spontaneously in his corn fields, should sow them himself, and reap a crop of cockle and darnel of his own cultivation? or who should even go so far in his mad folly, as to carry good seed in one hand, and scatter thistle-down with the other? But, supposing such a madman could be met with, wherein would he surpass in folly (harmless his indeed, but their's most destructive) the conduct of those governors, who, while they maintain at the public expense noble institu-

* Note A.

tions for the promotion of religion and morality, at the same time countenance and support demoralizing and unchristian establishments, avowedly and confessedly hostile to the former, and which can only flourish in their decay, and triumph in their ruin? Surely it needs no argument with religious and reasonable men, to prove that the Church and the Theatre, the College and the Race-course, the School and the Gin-shop, are incompatible with each other. It is indeed but too evident that they may go on together; but then it is only to be accomplished by the one giving way to the other, and which class of institutions is most likely to suffer from the alliance, experience has plainly shewn. The former will invariably yield to the influence of the latter, losing their proper character altogether, and, instead of a mutual concession, "the reciprocity will be" as the Irishman said, "all on one side."

Human nature is too prone to evil, in consequence of its own corruption, to need the incitements which these seductive pleasures offer to the mind of inexperienced youth. The effort to keep up religious feelings must be constantly sustained, in order to overcome that *vis inertiae*, that propensity to continual declensions and lukewarmness, which even the advanced Christian is inwardly conscious of. But when to this innate tendency to decay in virtuous habits and practices, there is added the outward obstruction of close intermixture with a "world lying in wickedness," and the mind is brought into frequent collision with all its "stumbling blocks of iniquity"—its pomps and vanities, licentious maxims and dissolute gaieties, how can it be

otherwise, but that religion must suffer in the strife, unless an extraordinary supply of Divine grace be afforded to prevent it? But since this cannot be expected, without presumption, in such a case, where one is wilfully "entering into the temptation," and going unarmed into the midst of danger, the result is that the moral principle is corrupted, and if the form of godliness is retained, it soon loses all its power, and is reduced to a mere *caput mortuum*, "a name to live, while it is dead," a hollow mask of fictitious piety, which under a hallowed garb, mocks the omniscient eye with hypocritical services, and does more to debase the moral character than the most open and barefaced profligacy. What need have we then to impress upon the Legislature of our country, the imperative duty which attaches to them, in their capacity as governors, not only to promote a sound, religious, and moral education, but also to suppress, or at least to discourage, instead of countenancing and supporting those pursuits and practices, which so directly tend to impede its progress, and render its efforts abortive. The policy which has been usually adopted by Government on this subject, savours too much of libertinism, and can only be defended on infidel principles, or, what is virtually the same thing, a disbelief of the Scripture testimony, and the substitution in its stead of expediency, fatalism, or a certain necessity of conniving at vice and immorality, as if mankind were compelled to commit them, or the laws of God were too strict to be observed without relaxation, or enforced without indulgence. But what greater insult can men throw upon religion than

this, to suppose that He who created men knows not how to govern them, or that the heart-searching God would have given a law to His creatures, which a moderate insight into human nature, and acquaintance with mankind has enabled modern legislators to discover to be wholly unsuited to their condition, and inapplicable to their circumstances, at least without undergoing very important modifications? If this is not the language of downright infidelity, it is very like it, or perhaps something worse. We are bound in all reason and equity, if we would act honestly and consistently, either to submit to all the dictates of Divine Wisdom, and carry them out in all our public, as well as private acts and relations of life; or to renounce, without disguise, all pretensions to religion, and rejecting Christianity altogether, at once to repudiate the Bible as the standard of our faith and duty. It is true that some good effects may arise even from that half-confession of faith, and doubtful allegiance to Christianity which prevails amongst us. Some evils are no doubt prevented, and the cause of Religion and Morality are preserved from entirely perishing out of the land. But at the same time it ought not to be forgotten, that whilst a nation publicly assents to the truth of religion, it binds itself by a solemn contract to fulfil all its obligations towards God, and its own members, and if it neglect to perform its duty and keep its engagements, it lays itself under a far heavier condemnation, than if it had never entered into that sacred covenant, nor become a party to its conditions. We know what curses were denounced, in

the Old Testament, upon the children of Israel, who kept not the covenant of their God, and broke their solemn vows of allegiance to Him who was their lawgiver and judge; and we see, even at this day, the awful punishment which their descendants the Jews yet suffer on account of their national unfaithfulness. Shall we then dare to trample upon the vows which we have taken, and to cast off the God of our fathers, and yet hope to escape the Divine vengeance? Or can we suppose that Christianity is more lenient towards sin, when displayed in the national character and acts, than Judaism was? Is there not the same God now as then? Has the Divine character been changed? Or shall we presume upon the Epicurean blasphemy of a Deity who is a careless and indifferent spectator of human affairs?*

If indeed, as cannot be denied, the confession of a true faith lays men under religious obligations, and gives them a religious character, so that whatever they say or do, religion is affected thereby, and its interest either weakened, or confirmed; then it must follow, that none can sin so grievously as those who are thus bound by ties of the strongest obligation, and that none are offenders of so deep a dye as they. Such are traitors in the camp, Judases among the disciples of Christ, and the treachery and treason which is embodied in their offences, does more dishonour to God, and more injury to religion among their fellow men, than any attacks of open enemies, who are under no such obligations, possibly could do.

* Note B.

The poor pretext of raising money and making gain, by means of taxes upon vicious pleasures, and licentious amusements and indulgences, is too weak and superficial to deserve serious notice. Short-sighted policy indeed;—to encourage and legalize public immorality for the sake of a few paltry pounds to be added to the national revenue, while the moral character of thousands is thereby corrupted, poverty and wretchedness are spread over the land, work-houses and prisons are crowded with miserable inmates, and the calendars of the assizes are filled with crimes—the result of this unchristian and cruel system of legislation!

That this public encouragement of vice is nothing else but a scheme of wholesale demoralization, is easily proved by considering its ultimate results. Let us take as an example a neighbouring country, which actually cast off religion altogether, and legalized immorality of every kind; a nation of infidels, become such, in a great measure, through that accursed practice of tolerating what was unchristian under a mask of Christianity, till the public mind became weary of hypocrisy, and quite sickened of mock pretences to religion without either religion or morality, threw away the disguise, and commenced a crusade against public virtue, honour, and piety, upon principles of Atheism. The Theatre was their Temple, where they worshipped their God, nominally Pleasure, but virtually and truly, the Devil. The gaming-table was their resort on the holy Sabbath, where they met, not to unite themselves together as brethren of one family, but to plunder each other of their property—to utter hard speeches against

God and man—to breathe out profane oaths—to inflame infuriated passions—to lay plots of fiendish malice—to challenge each other to encounters with sword and pistol—to pave the way to shame, ruin, and despair—to suicidal violence, and hopeless insanity. The brothel, licensed by law, was an important part of the infernal system; and numberless children were ushered into a world of sin and sorrow, who never knew a parent's care and tenderness, being cast out by these unnatural monsters, and thrown fatherless and motherless into the cold lap of public charity. All this while Reason lifted up her voice in the halls of Science, and Philosophy gravely lectured from the chair of authoritative Wisdom; and what lessons did they teach? That man was his own master, and if left to himself, was competent to govern his own destiny. And how did facts around them give the lie to their impious theories! But we must return, from this digression, to our own country, happily retaining, as yet, the form of Christianity, though alas! too destitute of its vital power. And must we not confess with shame that, in one respect at least, we are worse than the nation above alluded to, because we are not so consistent as they? We allow that religion is a matter of paramount importance; we have allied it with the very constitution of our country; we maintain its teachers at a considerable national expense, and impose upon the Sovereign the strictest obligations to secure the stability of its institutions, and uphold the respect which is due to its authority. And after all, are we at liberty to turn our backs upon its solemn injunctions with impunity, or can

we justify ourselves in that sort of vacillating and unprincipled conduct, which makes it a matter of doubt whether we are really sincere in our professions, or whether we do not consider the support of our religious character, rather as a matter of state policy, than as an affair of conscience, and a subject of future and eternal retribution? The mischief which arises from this mode of proceeding is very great and injurious. The virtuous are sure to suffer by it, in their temporal interests, while the dishonest and unprincipled are the only gainers.

An example and proof of the above statement may be found in the case of the Sabbath, which, although its authority is fully recognized by the law of the land, is yet openly desecrated by great numbers, both in the pursuit of trade and pleasure on the Lord's-day, with impunity, and almost without any means of legal redress. Now surely this is a state of things much to be deprecated, that the principle of Sabbath observance should be established by law, and yet the supreme Government should countenance, or, at least, fail to suppress, its open violation. What is this but a virtual abandoning, either of the principle before conceded, or of their own authority, as if unable to enforce it? In this case some further legislation on the subject is clearly needful, in order to let the public understand what is the real intention of their governors, and whether or not they are disposed to act up to their avowed principles, and protect the conscientious tradesman and pious labourer in their adherence to the laws of God and man, and especially to secure to those

who value the religious use of the Day of Rest, the opportunity of worshipping God according to their conscience and without interruption, one day in seven. Indeed, if men's eyes were not blinded by prejudice, and the power of the prince of this world, no one could deny the absolute injustice of refusing to one portion of the community, without any necessity, that reasonable indulgence which is granted to another. We may proceed a step further, and demand what ground of excuse can be found to justify a Christian state, in tempting any of its subjects to infringe those higher laws of universal and unalterable obligation, which every individual is bound to obey at the peril of his soul, and especially when the transgression involves the neglect of those duties of religion, the proper use of which is so needful to prepare us for a state of everlasting felicity? We are well aware, that there are not wanting those who will affect to turn the above argument against us, and retort on the other hand, that it is unjust to deny the poor man the enjoyment of those amusements and recreations on the Sabbath, which can only be obtained by, what we hold to be, the violation of its sanctity, and the employment of certain classes of labourers, in such a way, as to prevent them from improving the sacred season aright. They maintain that it is hard upon the mechanic and artizan, who has been pent up all the week in the workshop or factory, breathing the unwholesome atmosphere of a crowded city, to be prevented from taking his Sunday trip by steam-boat or omnibus, to inhale the fresh air of the country, and recruit his exhausted spirits,

and emaciated frame ; while the rich, who roll along in splendid equipages, and can command at any time the refreshments they desire, cannot be prevented from taking their liberty, and indulging their love of pleasure on the Lord's-day. Now the fallacy, on which alone this specious objection is founded, is just the offspring of the unbelief and blindness of worldly men, who cannot or will not see that "the Sabbath was made for man," not to abuse for his pleasures, but to use for his Maker's glory. It rests entirely on ignorance or forgetfulness of this great truth, the foundation of our religion, that "one thing is needful." (Luke x. 42.) They argue as if man was only born to eat and drink, to labour and to die, and that all the ends of his existence, and all the pleasures of it, were confined to this narrow world, and transitory life. But this they are willingly ignorant of, that there is an eternity hereafter, for which the present life is only a preparation, that the care of the soul is of infinitely greater importance than that of the body, and although we are by no means to neglect or injure the latter, we are to take heed that we do not indulge it, at the expense of the former. But, in truth, both may be provided for, without their respective claims at all interfering with each other. The promise holds good in every case—"Seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. vi. 33.) And so far from being a loser in his worldly interests, his health and comfort, by strict adherence to the law of God, the true Christian is, usually, incomparably a gainer.* To satisfy ourselves of

* See remarkable testimony of Lord Chief Justice Hale, Note C.

the truth of this assertion, we need only observe the company of those who fear God and walk in his ways, and compare them with the herds of careless Sabbath-breakers, who stroll out of our large towns on the Lord's-day, and, instead of repairing with their families to the house of God, spend the sacred hours in pleasure-taking, or lounging about, and flock to tea-gardens, and other places of amusement on the Sabbath-evenings. The former, as every one knows, are usually sober and respectable men, the strength and ornament of their country. Their health does not suffer for want of refreshment and relaxation, while their spirits are cheered with the sweet pleasures of true peace and happiness in the bosom of their families, training up their children to tread in their steps; and they are enabled so to husband their earnings, if in the lower walks of life, as to have something comfortable to retire upon, in case of sickness or old age. But if we enquire who they are that compose the mass of the thoughtless and the gay, who mispend the Day of Rest; we shall find there the dissipated prodigal, who has forgotten "his Creator in the day of his youth," and is going down the road that leads to destruction in the company of Lewdness, Intemperance, and Infidelity. There too is the giddy female, who has taken the bait of Vanity and Folly, and is on the brink of ruin—the loss of honour, virtue, and peace, bartered away, like Esau's birthright, for a morsel of pleasurable sin. Here the drunkard reels along, deprived of the use of his reason, and ready to perpetrate any crimes which his excited passions may prompt, or occasion may

allow. But we need not particularize further ; there all the Devil's avowed servants will be found, doing their master's work, and himself in the midst of them, urging them on to practices, which, though not equally disgraceful here, will prove alike destructive hereafter. Go to the gallows of a condemned malefactor, and hear his dying confession, and then see whether it can be denied, that the first step to theft, robbery, murder, and almost every species of crime, has usually been the neglect of the Divine commandment, to "Remember the Sabbath-day, to keep it holy." In pity therefore to the poor offender, in mercy as well as justice, a Christian Government is bound to maintain the holy Sabbath.*

Such then being the corruption of human nature, such the ruins of the fall, such the moral disease which has spread its contagion on every side, and for which the Gospel of Christ is the only effectual remedy, which blessed means of restoration, though so freely offered to all by its Divine Author, is yet so sparingly made use of, and so inadequately applied, we need not wonder at the sin and wickedness which still prevail in the world, notwithstanding all the efforts which have been made to reclaim it. And when, to the above hindrances to its all-subduing power, we add the consideration of the false doctrines which are too often substituted in its stead, and the immoral practices which prevail, even under the eye, and almost with the sanction of a nominally Christian Govern-

* Note D. See also Evidence of Rev. D. Ruell, Mr. Baker, &c. before Select Committee of House of Commons, on the due observance of the Lord's-day.

ment, what wonder if the tares in some places overtop the wheat, and after all the exertions of past ages to promote the truth, and to suppress falsehood, to cultivate piety, and eradicate vice, the Christian Philanthropist at times is almost discouraged ; and surveying the wilderness-state of the Church and the World, is almost ready to sink down in despair, and exclaim with the desponding Prophet of old, “ I have labored in vain, I have spent my strength for nought and in vain.” (Isaiah xlix. 4.) But let us not dishonour God’s faithfulness by disbelieving his promise, and belying his providence in what he has already accomplished. We do not indeed see as yet the fruit we could desire, and which we anticipate ; but we have experienced much greater success than our services deserved—“ our work is with our God,” and we may rest satisfied that it cannot be in vain.

We should take a false view indeed of the subject, and be very unmindful of our privileges as a Christian nation, if we were to deny that any benefit had arisen from the educational, and other religious institutions of this highly favoured country. When we compare this with other neighbouring nations, and even one part of this kingdom with another, and ask what has made us to differ so much from others ; we shall find that no satisfactory account can be assigned for our great superiority in morals and religious principles, which does not allow the beneficial influence of early education to hold a very important place. It is true, that when we enquire particularly and minutely into the results of our religious and benevolent exertions,

especially in the work of instructing the young, there is much ground for humiliation, much to subdue the ardour of the sanguine philanthropist, and damp his expectations. But this need not discourage us. We are apt to expect too much, and too soon. The husbandman does not sow and reap in a day, a week, or even a month; many a weary revolution of day and night, succession of cloud and sunshine, cold and heat, drought and moisture, must intervene, and try his patience, before the full ear is ripened in the corn-field, and the joyful farmer is permitted to house his wheat in safety, and keep his merry harvest-home, "bringing his sheaves with him." Even so, in this "work of faith, and labour of love"—"they that sow in tears shall reap in joy." (Psalm cxxvi. 5, 6.) And when we take a wider and more deliberate survey of the result of Christian education for a series of years, we shall find abundant cause, like the Apostle, to "thank God, and take courage." (Acts xxviii. 15.) The National School Society, after many years' labour, have instituted enquiries respecting the effect of their labours on those who have been under their instruction, and the result has generally been, that a considerable number have turned out well, and have carried into the world those good lessons which were taught them at school. In Ireland, where so wide-spread ignorance and superstition reigns, and Egyptian darkness extends its lurid shadows on every side, blighting the flowers of virtue, and erasing the features of the Divine image from the mind, and substituting in its stead the characters of almost fiendlike

cruelty and barbarism,—even there, the labours of several benevolent Societies have succeeded, by the Divine blessing, in dispelling a portion of the almost impenetrable gloom of ages. Light has broken in upon the moral darkness, the heavenly light of Truth, Reason, Religion and Humanity. The spectres of infernal form, which once haunted every corner of the verdant land, are beginning to take flight before the rising sun of Knowledge, Righteousness, and Peace. A war is commenced between the antagonist principles and powers of Heaven and Hell, which will never terminate, till the former have gained the victory, and the despairing legions, with their Satanic leader, have retired far from the shores of Erin's lovely isle. Hitherto, indeed, the result has been rather to aggravate the evils of that unhappy country, than abate them, on account of the increased violence and opposition which the foes of Truth, who tremble for their usurped dominion, are exhibiting, and the furious rage with which they are gathering all their powers to crush the infant Hercules in his cradle. But still amidst the din and turmoil of this deadly combat, fierce and fiery as it is, have there been exhibited already some fair fruits of Christian instruction. For, among all those who have been committed to prison for offences against the laws of their country, attended, in too many cases, with shocking outrages against humanity, it has been asserted by the conductors of the London Hibernian Society, that not one of the numerous scholars who have been educated in their schools, (which are scattered over all parts of the

country, and have long contained a large proportion of Roman Catholics,) has been discovered among the offenders. Connect this statement, with the fact announced from the same quarter some time ago, that none of the criminals who have suffered of late years in Ireland, for their concern in murderous riots and outrages, have been able to read the Bible, and we have a very weighty argument in favour of Scriptural Instruction. Only let us mark its character; it must be *Scriptural*. It will not suffice that children are taught to read, unless right principles are also inculcated, and that too, on a sound scriptural basis of Religious Education. Thus we find that in the south of Ireland, where the greatest disorders have occurred, there is no lack of education, such as it is, even among the lowest classes; for by means of hedge-schools, which are taught by itinerant schoolmasters in the open air, the poorest peasants are able to acquire sufficient learning to abuse it for political purposes, in reading inflammatory newspapers, and getting their minds corrupted with seditious and infidel publications. The very labours of the Ministers of Religion, in that unhappy country, are too often perverted to the worst ends. What shall we think of the testimony of a learned Judge (Baron Richards) lately given on circuit in Ireland, that the most shocking atrocities had been committed by those who were just leaving their chapels, and rushed from the presence of God in the house of prayer, to imbrue their hands in the blood of their fellow-creatures? Surely there must have been something grossly defective or

positively mischievous in the instructions of those Priests, which were followed by such conduct on the part of their hearers.* It is not then as a charm that religious instruction operates on the minds of men, but with a reasonable influence, by an adaptation of means to an end, by instilling sound moral principles, cultivating benevolent feelings, and teaching them, under the power of the Holy Spirit, and in obedience to the precepts of the Gospel, to love God with all their hearts, and to love their neighbour as themselves.

In contrast to the lamentable condition of the sister isle, under the reign of Ignorance and Superstition, let us consider the state of Scotland, the land of Schools and Churches, and pre-eminently known for its excellent system of National Religious Education. In Scotland, every parish has its School-master, and School-house, established by Law, as well as its Ministers and Church, so that the poorest inhabitants are provided with the means of obtaining a cheap and excellent education. In consequence of this systematic scheme of public instruction, which has prevailed in that country ever since the Reformation, we find that the common people are in general well-taught, well-behaved, sober and respectable in their conduct, and possess a national character superior to that of any other country, of the same size, in the world. From Scotland, men in humble life have gone forth, and established themselves as tradesmen, merchants, and adventurers of the first class, in every part of the globe; and no where

* Note E.

do we meet with men more successful in business, or more highly respectable in their dealings and character. To what then are we to attribute this noble distinction of the Scotch as a moral and well-educated, an industrious and sober-minded people, but to their early education ? This alone has raised Scotland to her proud pitch of national elevation. This has studded her fields with the mansions of opulent residents, and adorned with lofty palaces her stately cities. This has made her name illustrious in every busy mart of commerce, and among the great and powerful of the earth ; and has brought strangers from afar to visit her retiring shores, to seek out her lonely glens and modest manses embowered among shady trees, where her simple ministry reside in the midst of their attached and well-regulated flocks. It is not the splendour of her mountain scenery, nor the wide beauty of her highland lakes, nor the fair verdure of her lowland meadows, nor the noble magnificence of her cities, which have attracted the attention of foreigners, and called forth their admiration and delighted praise. It is chiefly, and above all, her high moral character, the fruit of Religious Education, in which she stands pre-eminent above all the nations of the earth ; and which has entailed upon her intelligent and enterprising sons this rich inheritance of temporal blessings, in addition to the higher glories, and spiritual treasures, which, by the Divine blessing, many have attained in the Eternal Kingdom. The same result may be obtained, as to the influence of Education, by turning our attention to a less favoured part of that very

country—the Highlands of the West and North. What a change do we perceive in the condition of the people! There we enter the wretched hovel of the poor, squalid peasant; half-naked children crowd around a turf fire, the smoke of which, having no outlet but the door and windows, if windows they may be called, has completely hung the miserable apartment, and its scanty furniture, with sable drapery, and deeply tinged the faces of its inhabitants with the same dingy hue. One might almost suppose that we had crossed the Channel, and were actually in the cabin of an Irish Roman Catholic; but no, we are still in Scotland, and among Protestants. To what then are we to attribute the sad alteration of their circumstances from those of their fellow-countrymen? Chiefly, if not wholly, to their defective Education. It is not the barrenness of the soil, though it may yield them but a scanty subsistence; nor the strange dissonance of their barbarous tongue, which, inharmonious as it may sound to strangers, is melodious as Ossian's harp to their ears; nor is it the unhappy government of their Feudal Chiefs, which has brought upon them this degraded state of semi-barbarism; not to any, or all of these causes, though each has doubtless had some influence in contributing to the result, is attributable their low state of civilization, but to a deficiency in the system of National Education, which has hitherto, though now much improved, neither been commensurate to their wants, nor suited to their condition, and consequently has left them, after the lapse of many centuries, nearly in as wretched and savage a condition,

in many respects, as it found them at the era of the Reformation. In order that National Education may produce any considerable effect, it must be imparted to the people in their own language, which is commonly in use, and be given in sufficient quantity to supply the wants of the mass of the population, without putting them to much difficulty in obtaining it. Now this was not the case formerly in the Highlands of Scotland. The education of those, who were only able to speak and understand the Gaelic tongue, was principally, if not entirely, carried on in English. They were taught to read the English Bible and shorter Catechism in the same language, without understanding a word of either of them; and in addition to this sad mistake, or neglect, on the part of their teachers, or rather the fault of the system of which they formed a part, the schools were so few and far between, and the parishes so large, that they were only accessible to a small part of the population, and that only at certain seasons of the year. Besides, the intercourse of the minister with his flock was also very limited, and they were often unable to attend public worship, in consequence of their great distance from church, and having to cross rugged mountains, lakes, and arms of the sea, in order to reach it. Thus a savage race continued barbarous, while ages of civilization were rolling on across the Highland border. One side of the Grampian range witnessed the dark deeds of bandit tribes, and marauding warfare, while the other was smiling with peace and plenty, and, embosomed in the lap of Religion and Virtue,

was spreading around the sweet odours of blooming Piety, and efflorescent Charity. And this lamentable difference might have continued to the present day, had not the benevolent exertions of the Gaelic School Society, seconded by the labours of many faithful ministers, penetrated the dreary deserts, which now, by the blessing of God, promise, 'ere long, to "rejoice and blossom like a rose." But we should err greatly in supposing, that the whole of the population, even of the Lowlands of Scotland, is flourishing, as once it did, in virtue and piety, under the influence of its admirable system of Education. Far otherwise—there are vast masses in the manufacturing districts of Glasgow and Paisley, as well as in Edinburgh and other large towns, who are growing up in ignorance and immorality, and living in practical heathenism, without even a semblance of Christian instruction among them. But so far is this painful fact from disproving the truth of our position, that the exception confirms the rule; and affords additional proof of the value of the system of National Religious Education, when put into active operation; but which has, in this case, failed in powers of expansion adequate to meet the increased demand upon its services. For we find that just in proportion as that system has been properly worked, and carried out in an efficient manner, so have its fruits been produced; and the lower classes of Glasgow, in their immorality and degradation, as fully evince the truth of our statement, as the well-organized and well-ordered parishes of the country in their most palmy state, and amid all

their moral and spiritual advantages and excellence. The truth is, that the population of the large towns has quite outgrown the original plan of Education, and the provision made for this purpose by the State; while the cotton-spinners of Glasgow and the neighbourhood have been still further corrupted by large importations of the lower orders of Irish, and wild, uneducated Highlanders; and it would be just as unreasonable to suppose that the old establishment, which originally was fully equal to meet the demands of the former population, should avail to Christianize the overgrown swarms which now inhabit these parts, as that the clothes of a boy should be able to cover the limbs of a full-grown man.* There must be an enlargement of the machinery and means of education, proportional to the increased population of a country, if anything like progress in morals is contemplated; for otherwise we can hardly prevent mankind from relapsing into a state of semi-heathenism; or what is perhaps even worse, falling into the hands of infidel leaders, men whose knowledge is not only dissociated from, but in open hostility to religion. How great then is the obligation which lies upon the Government of a country, not only to foster and maintain existing establishments, for the diffusion of religious knowledge, and the instruction of the rising generation; but also to provide for those needful alterations, repairs, and enlargements, which from the nature of things all human institutions from time to time must require, in order to suit the altered circumstances, and

* Note F.

meet the increasing demands of a growing population. Otherwise, the previously existing provisions for this wise and benevolent object, will but present, in too many cases, a monument of human weakness, and an humbling lesson of earthly imperfection ; while, struggling in vain with insurmountable difficulties, the faithful minister is wasting his strength with intense and killing labours, in the midst of an almost untouched mass of ignorance and immorality, to the disgrace and injury of the country, which thus allows its best servants to die in its defence, without stretching out a hand to help them in the noblest cause in which man can be engaged—striving to reform the morals, and to save the souls of his fellow-creatures. Such a state must often present the painful contrast of one part of its subjects enjoying the blessings of religious order, while another is almost as destitute of these blessings, as if living thousands of miles off. And what adds to the mournfulness of the contrast is, that this very destitution will be found to exist where the means of instruction are most needed, among the poor, wretched, and depraved inhabitants of those large towns, which have, as if to heighten their reproach, accumulated a vast proportion of the wealth, respectability, and intelligence of the nation.

If we would see the benefits of Christian instruction in all their fulness, we must turn from lands nominally Christian, and cast our eyes upon one of those fair inclosures of Christendom, which have but recently been reclaimed from the surrounding wilderness of heathenism, and are blooming in all the freshness and fragrance of their

“first love.” What a scene do we there behold! The savage barbarian converted into a peaceful disciple, and become like a little child in manners and disposition. The fierce and ravening lion, gorging himself with his bloody prey, is changed into the gentle lamb, feeding quietly in the pastures of the good Shepherd. The shocking ferocity of his former nature is no more seen, but listening to the instructions which he loves, like “a newborn babe, he desires the sincere milk of the word, that he may grow thereby.” (1 Peter ii. 2.)

There are many islands in the Southern Pacific Ocean, where this glorious transformation has taken place so rapidly, under the Divine blessing on the labours of diligent and faithful teachers, that in little more than a few months, the cruel rights of idolatry, the bloody sacrifice, the lewd revel, the bacchanalian riot, the devastating war, have been exchanged for the peaceful school-house, the regular religious assembly, the united voice of prayer and praise; and multitudes who, a little while ago, were ready to imbrue their hands in each other's blood, may now be seen in the house of God, like him out of whom the devils had been cast, “sitting at the feet of Jesus, clothed, and in their right mind.” (Luke viii. 35.) Their little children, who would perhaps have been immolated by their unnatural parents, now climb their knees, and enjoy their paternal fondness; and instead of wretched huts, the neat cottage rises beneath the shade of graceful palms, and shadowing bananas; while the spreading bread-fruit tree yields its abundant produce, uninjured by the axe of the

ruthless invader. O! who would not assist in promoting such works of mercy, and labours of love? What toils or expense are deserving of a thought, when compared with such blessed effects as these, which yet are only unimportant and trifling, when compared with what is unseen and unknown by man,—that spiritual change of heart, which has inwardly subdued the proud, relentless savage, and bowed him down, as an humble and sincere believer, at the foot of the cross, and made him a consistent follower of the meek and lowly Jesus, “the Lamb of God, who taketh away the sins of the world?”

The Sandwich Islands, where Captain Cook was cruelly murdered, and New Zealand, with its horrid cannibalism, furnish us with abundant proofs of the power of Christianity to produce civilization, and change the barren desert into a fruitful field; so that the prophecy has been literally, as well as spiritually, fulfilled, “Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree.” (Isa. lv. 13.)

But if such have been the blessed effects of religious instruction abroad, surely it will not be found less effectual at home, among so many real Christians, who by their example, influence, and prayers, will help on the good cause, which God himself has promised shall ultimately triumph. If only the means were used in a proper manner, in dependance on Divine grace, we may rest assured, our hopes would not be disappointed. Already great good has been effected in the neglected districts of our own country, by the establishment of Sunday Schools, by

means of which, many poor children, unprovided with instruction on the week-days, have obtained a knowledge of those precious truths, which not only enlarge the mind, elevate the moral character, and subdue the violence of the passions, but are able to save the soul. The very removal of so many young people from the streets and lanes, where they used to idle away the Sabbath, and were thus led prematurely into all kinds of vice, is a great public advantage. But this is a small part of the benefit obtained. Many instances might be adduced, if needful, of children who have left their school without any perceptible change of character, in the way of moral and spiritual improvement, who have subsequently turned out well, and have traced their religious impressions to the instruction received from their Sunday School teachers. Numbers also have died in childhood, rejoicing in the hope of the Gospel, and adorning their early profession with all the graces of genuine piety, who have thanked God, with their dying lips, for the unspeakable benefit of an early religious education. One such instance, if genuine, is sufficient to reward the labour of years ; but such cases are by no means so rare and insulated, as some may be inclined to imagine. Another most interesting scheme of education, in an especial manner worthy of notice, is the newly organized plan of Infant School instruction, by means of which little children are removed from the corrupting influences which often act insensibly upon their tender minds, and taught to lisp the praise of that gracious Being, who has promised to "perfect it out

of the mouth of babes and sucklings," and, like the children in the Temple, to sing "Hosanna to the Son of David." (Psalm viii. 2. with Matt. xxi. 15. 16.) Our beloved Sovereign, Queen Victoria, having graciously accepted the patronage of the Society established to promote these excellent institutions at home and abroad, confers an additional interest on this most benevolent design. All who have visited these schools must have been charmed with the happy countenances of the little scholars, as well as their proficiency in learning, often truly astonishing. What a contrast is presented by the appearance of the infants at school, to that which would, in many cases, be witnessed at home, where the poor ragged dirty children are often seen running into all kinds of danger and mischief, and imbibing prematurely the seeds of profaneness, impurity, and every species of wickedness. Here, on the contrary, they are trained up to virtue and piety from the first dawn of reason, so that, as the understanding enlarges, good impressions may retain their hold of it, grow with its growth, and strengthen with its strength. It would perhaps be enthusiasm to expect that these results will be generally experienced, or at once. Time must elapse, before we can hope to see the system brought to the perfection of which it is capable; the minds of parents must also be acted upon, so as to favour, instead of counteracting the influence of the teacher; many opposing interests have to be removed, and faith, and prayer for the Divine blessing, are urgently required. But, on the whole, we have much reason to

hope, that the result of so many efforts to improve the rising generation, in dependence upon a higher Power, will ultimately prove successful, and instead of youth being devoted to sin, folly, and dissipation, as heretofore, little children will come to Jesus, unite in prayer and labours of love, and, with their little hands stretched forth, will bring down blessings from above, and bestow them upon their brethren and sisters in the world. Nor will the effect of Religious Education end here. Infancy and childhood will grow up to manhood and maturity, and the instructions of their youth, being still remembered with affection, and cherished with care, will not be laid aside at the demands of business, gain, or pleasure, but will continue to mould the character of their lives, and "bring forth more fruit" even "in old age." Thus will the nation be gradually, but effectually redeemed from the stain of vicious habits which now disgrace our character, and virtue and piety will at length pervade the land. It has long been a well known maxim, that if we would attempt to reform mankind, we must begin with the young. We can hardly commence the work of moral training too soon; the seeds of evil are innate, the contagion of vice is very early taken, and in a few years the character is formed, and the mind is scarcely susceptible of a new bias, so much is it under the influence of first impressions and early prejudices. Thus in all religious revivals it has been found that the young have been among the first subjects of them, and in many cases they have become spiritual instructors to their parents, who have acknow-

ledged that they have received greater benefits from their children, than they had conferred upon them ; for while they were the authors of life to their children, they received, through their instrumentality, a new and better life, a spiritual existence, without which the former would have become a curse and not a blessing. There is therefore reason for hoping that the infants, trained up under religious instruction, may, by lisping their little hymns, and repeating their simple lessons in the hearing of their too often profligate and irreligious parents, introduce the solemn truths of religion into hearts, which had otherwise been hermetically sealed against instruction, even though conveyed in the sweet music of an angel's tongue.


Having thus pointed out the advantages resulting from National Religious Education, we can draw an easy inference in support of the position with which we set out, namely, that it is the serious and imperative duty of Government, in the exercise of those powers with which it is entrusted for the good of the State, to promote this measure, so highly beneficial to mankind, and extend its advantages, largely, liberally, and unimpaired, amongst all classes of the community. The State cannot, it has been proved, be indifferent to religion with impunity, or without incurring serious responsibility and loss. Upon the moral and religious habits of a people, (and these two are intimately connected with each other,) depends the stability of Government, and the prosperity of a Nation. Nor are we left to resolve this point, as we might do lawfully and reasonably, by referring it simply to the Divine

will and pleasure to favour the righteous and punish the ungodly, even in this world, at least in their national character and interests. But by the all-wise appointment of Divine Providence, by the nature of things, and the constitution of the world, which is a part of the moral government of God, it is so ordained that virtue naturally tends to peace and prosperity, and vice and profligacy to the contrary ; so that it is rare indeed to find a bad man contented and at ease in his possession, though many such as are wicked and wealthy may be met with ; but it is still more uncommon for a nation to be given up to habits of vice and debauchery, irreligion, intemperance, avarice and cruelty, and yet continue to prosper in such a condition. These things are the canker of the commonwealth, and as necessarily tend to its overthrow, as rottenness in the trunk of a tree portends its fall. When once the national faith and public principle is affected with decay, when public men cease to regard the laws of virtue and morality, there is at least a step gained towards the degradation of the State, and eventually its ruin. If therefore we would have good citizens, good magistrates, good legislators ; in short, if we would become a great and good people, we must use the only rational means which the moral Governor of the world has provided, by early introducing that leaven of sound principle into the mass of society, which will, in due time, by the Divine blessing, “leaven the whole lump.”*

There are however Political Economists, who in their

* Note G.

scheme leave out religion entirely, and argue as if the subject was of no great importance, or at least might safely be left to find its own level, on the principles of a free trade ; so that, according to them, it would suffice to concede to every individual, liberty to follow his own views and inclinations, and either attend to religious education, or neglect it, as he thought proper. No doubt the State cannot safely interfere with the consciences of its subjects, so far as to coerce them into compliance with this or that scheme of policy ; the Government can only afford the means, and concede the opportunity of improvement, and then it must remain with each head of a family to determine whether or not he will take advantage of it, and also to what extent he will avail himself of its bounty. This is all they can do, but still this is not a point of minor importance to the national welfare, that the means of education should be provided so liberally by the State, that the poorest of the people, that class who are most in need of strong moral principles, and powerful religious supports, to guard them against the manifold temptations to which they are exposed, and cheer them under their numerous privations and trials, should be able to avail themselves of its privileges, at a moderate rate, and if needs be, gratuitously. The rich and respectable members of the community might perhaps safely be left to take care of their own education, though even they may be greatly indebted to the fostering care of a wise and fore-thinking Government, guarding against the encroachment of error, and supplying the means of cultivating the higher



orders of literature, by the endowment of colleges and professorships, and also providing for an age of carelessness and indifference, a winter season of the soul, which even the most thriving church, and the most religious state has too much reason to anticipate. But what can the poor do, if the burden of seeking out and maintaining their teachers be left entirely to themselves, especially if they should happen to have fallen into a state of ignorance and immorality? Can it be expected that they, who have sufficient difficulty in satisfying the cravings of nature, and supplying themselves and their families with food and clothing, will task themselves to obtain that instruction for which they have no relish, and of the value of which they have no knowledge or understanding? Or is it likely that they will become the careful guardians of their children's morals, who have no morality of their own? The supposition is perfectly absurd and unreasonable. If therefore we are really in earnest in desiring to promote religious and moral principles among all classes of society, and chiefly among those who are least able to provide for their own instruction, the poor and indigent, and those who are the least likely to do so, though most flagrantly in need, the profane and vicious, we must exert ourselves, as a nation, to support some great public scheme, which has for its object the diffusion of Religious Knowledge, and sound Education, into every corner of the land.

The boasted principle of a Free Trade, that the demand should regulate the supply, is quite inapplicable here; and men of narrow views, and confined information

on moral and religious questions, have done much harm by going out of their own sphere of study and enquiry, and have degraded religion by making it a mere matter of finance, a question of worldly policy, treating man as a mere machine, and reducing all his hopes and interests to the narrow limits of their earthly speculations, leaving out of the calculation that grandest element of his destiny—Immortality. But God forbid that our Government should follow such an example. Man is by the Fall depraved in heart and affections, and has no natural appetency for religious truth and spiritual comfort, as he has for bodily sustenance, and sensual pleasure. There is indeed a voice of conscience even in the most careless and profane, at times heard above the din of worldly cares and excitement, which calls upon man to remember his Creator, his Lawgiver, and his Judge. But, alas ! this faithful monitor within, is too easily silenced by repeated acts of impiety, and habits of sinning, and the man goes on wicked and heedless as before, unless some friendly arm arrest his course, and intreat him to consider his ways, and prepare to meet his God.

But He who is indeed “ the faithful Creator,” has not neglected his own handiwork, or suffered it to lie hopelessly in the ruins of the Fall. There is provision made for this backwardness, and unwillingness on the part of the sinner to return to his Maker and Friend. Not only does the Holy Spirit strive with inward motions and impulses to awaken the careless heart, but even previously to this unseen operation taking place in the sinner’s mind,

there is often a stirring of desire on the part of others, a going forth of zeal, charity, and benevolence, on the holy errand of mercy, to recall a rebellious spirit to its forfeited allegiance to the King of kings. This embassy is pressed with the utmost diligence and earnestness by the faithful Christian upon his unbelieving brother, and never is the case given up as hopeless, until every possible means has been used, and the object of this tender solicitude is either mercifully restored to favour by repentance, or called away to his dread account before the Judge of all. See how the holy Apostle Paul expresses himself on this subject. "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again;" and following up this view, he adds "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead; be ye reconciled to God."—(2 Cor. v. 14, 15, 20.) See, how his heart burns within him, and melts with the fervent desire he has for their souls' salvation! A true Christian cannot be indifferent to the welfare of his fellow-creatures. He is tenderly compassionate of their feelings, and careful of their temporal interests; but above all, he is alive to their spiritual welfare, and longs to benefit their immortal souls. Thus he makes use of every means which can tend to awaken men to their great concern. He is not satisfied to leave his fellow sinners to themselves and their

sinful pleasures, but is continually making aggressive efforts on the apathy, carelessness, and security of the irreligious around him. For this end he establishes schools, supports teachers, provides places of worship, and engages faithful men to labour in the vineyard, rejoicing to spend and be spent in his Master's service. Hence have arisen all the voluntary efforts which have been made to spread the Gospel at home and abroad. The case is precisely the same, whether the provision is made by the State, and its governors in their public capacity, or by the benevolence of private individuals. The same principle must have been in operation in either case. But it is of great importance that the State should recognize the principle of support to religious instruction, both because the supply from this quarter may be expected to be more regular, constant, equable and permanent, and also because the efforts of private benevolence are practically found to be inadequate to meet the emergencies of the case. There is a day approaching, when national endowments will be no longer needed, when "they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know him, from the least to the greatest."—(Jer. xxxi. 34. Heb. viii. 11.) But until that happy time arrives, it is needful that provision be made by competent authority: and when a Government does this, it pledges itself to the maintenance of virtue and piety in all its acts, in a way which cannot be misunderstood, and which is a public acknowledgement of the authority of religious

truth, which glorifies its great Author, and tends to give a sanctity to, and entail a blessing on, all its administrations. It is undoubtedly the duty of a nation to serve and glorify God in its public character, as far as may be, and no blessing can be expected upon those who follow an opposite policy, and "live without God in the world."*

But there is also another most important view of the duty which attaches to the government of a nation, which, though already alluded to, deserves still further consideration, and that is, not only to promote Education, but to suppress, by all lawful means, and in all cases to discourage whatever may impede it, or be prejudicial to its influence. Without entering at all into the views of any political party, we may be allowed to observe, that there is a conservative character in all the acts of a wise administration, which upholds the ancient landmarks of morality and social order, and resists all encroachments made on them by the daring and restless innovator, captivated by a love of change. But, on the other hand, there is a reforming character also, which is equally necessary to constitute a sound system of legislation, a fixed resolution of putting down every thing which is at any time found to interfere with the right working of the system, the harmony and regularity of which is essential to a healthy condition of the State. This, however, cannot be done with any show of consistency, unless the governors themselves, in their public and private character and conduct, comply with the regulations which they have

* Note H.

promulgated, and set an example to the people of those virtues, which are publicly enjoined by the authorized teachers of religion and morality. Thus alone will that prophecy be accomplished—"Kings shall be thy nursing fathers, and their queens thy nursing mothers;"—(Isa. xlix. 23.) when there is a regular descent of influence from the Sovereign through all the successive ranks in society, to the lowest class of the people; and each individual is emulating the pattern set him, of virtuous and pious behaviour, by his immediate superiors. This would be indeed a most effectual method of teaching duties; the eloquence of oratory is mere childish babbling, to the eloquence of example. Without it all other instruction will fail of its full effect, but by its aid, we may expect to see all our most sanguine hopes realized, and a nation of devout Christians practising every moral duty, and living in love to God and man. Who would not pray that this happy day may dawn on the favoured reign of our youthful and gracious sovereign, Victoria?

There is no individual, be he who he may, wholly without influence, which he may exert either for or against the cause of religion. The poorest and most unknown has still some friends who may be guided by his example; and if he is a father, his influence is of the utmost importance; for were parents only alive to their duties and responsibilities, a great part of the work of reformation would be accomplished at once. As we ascend in the scale of society, the importance of individual example continually increases. The magistrate and the minister

exercise a wide spread influence over their companions in their respective professions, as well as over all that are under their authority. The legislator occupies a most important post indeed; placed at the fountain-head of power, he is looked up to by thousands as the representative of their opinions and feelings, and as he is acted upon by the views and wishes of his constituents, so it is but reasonable to suppose that he re-acts upon their minds, and influences their judgments in return.

Thus society resembles 'a vast and intricate machine, every wheel of which, by means of certain invisible cogs and levers, acts upon all the rest, and by an exact adaptation of one part to another, the whole moves forward in unison. But if any wheel be retarded, or suffer injury; so as to impair its movements, this will immediately produce an effect upon every other wheel connected with it, nor can the whole move on properly again, till the obstruction is removed. This gives a vast importance to individual example, by the manner in which its power is multiplied, through each successive transmission; so that no one lives or acts for himself, but is connected with, and dependent upon the conduct of others. But, above all, how immensely important is the example of the governing power itself, whether considered as embodied in the person of the Sovereign, or collectively existing in the Three Branches of the Legislature. All the actions of such a power must have a vast influence over the country which it governs, independent of the direct and immediate effect of the act itself; for the moral

influence of example, of which we are now speaking, is quite a different thing from the mere operation of a physical cause, and must be added to the former. Who can estimate rightly, or too high, the holy influence of such a prince as Edward the Sixth, even during the short reign of six years and five months? and who can tell what benefit may not accrue to our favoured country, by the Divine blessing, from the virtues of our beloved Queen, whose life may God long preserve to his glory, and the happiness of these realms? But this influence, which resembles that of the head upon the members, cannot be exerted by a mere passive indifference to the cause of religion and morality; a sort of negative goodness, if there be such a thing. No: there must be an active patronage of the cause of God, an earnest attention to the wants of mankind, a putting forth of zeal and activity in the support of measures calculated to promote the revival of true religion in the land. When the heart is languid, the pulse beats weakly, the system is relaxed, and faintness dissolves the limbs in an icy stupor. But when the heart again beats full and freely, it propels the tide of life through all the veins, every muscle swells with vigour, every nerve thrills with feeling, the brain is animated with spirit to think, and reason, and act; and all the body is awakened into healthy activity, and ready to perform its various functions according to its need. Thus it must also be with respect to the State. If the Sovereign is careless about religion, if bad examples are set by those who occupy high stations, if the Sabbath is

profaned, the marriage bed defiled, the name of God blasphemed, and no interest taken in the plain homely duties of domestic piety and charity, what can we expect but that a deadness of all good, a moral blight will ensue, along with a rank luxuriant growth of all kinds of immorality and impiety? And though there may be a show of external splendour in the forms of religion, a rigid adherence to the pomp and ceremonial of a stately hierarchy, it will be only a vain pretence, a hollow mask of hypocrisy, which the multitude will see through, and discovering the deception, be still more hardened in their former indifference and immorality. They will look with just contempt upon the imposition, but they will not be backward to copy the evil example. But if, on the contrary, the honourable character of a consistent and conscientious Christian, be added to the dignity of a powerful and illustrious Prince; if the Monarch be also the father of his people, and so far from being ashamed of religion, is ready on every proper occasion, not only to profess his sincere and ardent attachment to its interests, but also to exert his power, and extend his active patronage, towards its support and maintenance, as well as to suppress, if needful, and crush the efforts of its enemies; if such be the happy lot of a nation, (and need we add that such has been our favoured condition?) what may we not expect from the consistent tenor of such a pattern as this? But, alas! there has often been, through human corruption and infirmity, some grievous drawback even upon the best, and most prosperous reigns. If the Monarch has been pious

and virtuous, the Minister may have been careless and dissipated; the children of the Sovereign may have corrupted themselves, like Eli's sons, and brought disgrace upon their honoured father's name, and his grey hairs with sorrow to the grave. Or perhaps the country was not prepared to follow up the noble example of its head, and in the midst of a senate, composed of discordant and jarring elements, or borne down by the violence of a factious opposition, the Minister of the Crown was unable to carry into effect, or had not the zeal or courage to bring forward at all, those great measures which were needful to give efficiency to such a sentiment as that contained in the memorable words of a late venerable Monarch, "that he hoped to see the time, when there should not be a poor child in his dominions who was not taught to read the Bible." Why is it that so many years have passed away, while so little has been done to fulfil the benevolent wish of the Patriot King? Surely there has been some fundamental error in our views and proceedings, that we should have been so active and lively in other pursuits of minor importance, and only dead and apathetic in the great work of educating, reforming, and Christianizing the community.

How great is the responsibility attaching to every free citizen of such a commonwealth, to stand by the altar and the throne, to "fear God, and honour the King," and so to use his influence with his fellow-citizens, his representatives, and the state, that good measures may meet with

adequate support, and bad ones with the reception they deserve. Thus only can we hope to accomplish the glorious object we have in view, and supply the means of a sound, religious, and moral education to the poorest of the people. And this may be a proper opportunity to remind Christians of the great importance of returning to Parliament none but godly men, of unblemished moral character, and sound religious principles, friends of order, and enemies to faction, whatever political opinions, on other points, they may entertain. A good Christian cannot but be a loyal subject, and a man of peace; but surely all pious men, of whatever party, must lament over, and feel themselves aggrieved by, the language of some of their political leaders in the House of Commons; language, be it remembered, which is retailed by the daily and weekly Press, reiterated hundreds of times, and circulated among thousands and tens of thousands of the people; producing a moral contamination which is truly dreadful to think of. Surely religious men have not yet sufficiently considered their strength and importance in the nation, if only they were united, and would act together in one body. 'Tis true, they are not a large number, when their numerical strength is alone the subject of calculation, nor have they the command of so much wealth, rank, talent, and such like worldly influence, as their opponents can boast of. It is still as true, as even in the Apostle's days—that “not many wise men after the flesh, not many mighty, not many noble are called.” But then this is the comfort—here is the

supporting assurance—that “ God hath chosen the foolish things of the world to confound the wise : and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.” (1 Cor. i. 26,28.)

’Tis true also that, as religious men, they cannot be busy or violent politicians, but neither are they to be passive, indifferent spectators of the evil which is carrying on around them, the dishonour which is done to God and his cause, and the injury which is daily inflicted on the minds of men, by the intemperate and unchristian language of agitators, the extravagant opinions of wild theorists, and the loose and too often infidel statements of a profligate Press. While the men of the world are uniting together to promote their schemes of selfish aggrandizement, and secular interest, surely those whose hearts are knit together in holy brotherhood, and who are linked to each other by so many sacred ties, should associate in one grand confederacy against vice and error, and present a solid front, a small but compact array, against the attacks of the common enemy. When we consider what has been effected by the steady persevering efforts of a few individuals, closely united together, and nobly struggling against a weight of opposing influence in support of a good cause ; when we remember Wilberforce, his unwearied labors, and glorious triumph in the cause of humanity, we may well be ashamed of our divisions and party feelings ; and throwing

aside lower aims and views, let us take our stand by the banner of religious truth, and moral obligation, and determine, with God's help, by that to stand or fall.

Nor is it enough, that we should refuse to give our support and countenance to men, who will misrepresent our feelings and sentiments on the most important of all subjects—Religion; we must also press upon the attention of the Country and the Legislature those great principles of religious, as well as moral duty, by which we are ourselves actuated; we must embody them in Petitions to the Houses of Parliament, and Addresses to the Throne; praying for the continued and increased support of establishments for the purpose of promoting National Religious Education, and for the removal of whatever may counteract and hinder their efficacy. Nor must we be discouraged if we have to sustain attacks of various kinds, and especially if we meet with scorn and derision, and even seem for a time rather to lose ground than to gain it. Let us ever bear in mind, that “there are more with us than with them. Theirs is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles;” therefore let us “be strong and courageous.” (2 Chron. xxxii. 7, 8.) Faith in the Divine promise and power will make us “more than conquerors.” Let us then march boldly and steadfastly onward, under the banner of the cross, and the walls of this Jericho will soon fall before us. One moment they will be frowning in all their impregnable strength, as if to defy the utmost power of mortals, and the next they may

be levelled by an unseen hand, and prostrate in the dust. But, above all, we must never forget, that it is "not by might, nor by power, but by the Spirit of the Lord of Hosts." (Zech. iv. 6.) God will have the glory of His own work, and we ought to confess our own utter insufficiency to accomplish these grand results without His Almighty Power co-operating with our endeavours. We might as well attempt to create a world.

Let us then continue instant in prayer for the out-pouring of the Holy Spirit upon our Country, its Government, Ministers, and all its Institutions; and though we may, for a time, see little fruit of our labours, and find no answer to our supplications, we certainly shall not be unsuccessful at last. When our faith and patience have been sufficiently tried, God will open the windows of heaven, and the blessing will be poured down so that there will not be room to receive it. Let us imitate the Prophet's servant, (1 Kings, xviii. 43) who went seven times to the top of the mountain to look towards the sea, in hopes of an answer to his master's prayers. The whole country was perishing with drought, which had been continued three years and six months, until nearly every means of support for man and beast was taken away. No springs of water bubbled up on the side of the parched hill—no refreshing streams meandered in the thirsty vale: the flowers and fruits were all gone; the very evergreens had shed their foliage, and hung their withering heads and died. All nature had put on sackcloth, and seemed ready to celebrate

its own obsequies ; while man, the lord of the creation, wandered up and down, in wild distraction, seeking a cooling draught to quench his burning heat, but seeking it in vain. The Prophet of the Lord had declared that the awful visitation should come, as a punishment for their sins, and Mercy had retired to make way for avenging Justice. But see, the Prophet is on his knees, on the top of Carmel ; the seventh time he sends his servant to look out over that blue expanse of waters ; a little cloud is just visible in the horizon—it slowly ascends, expanding as it approaches ; and soon the sky is darkened, the showers fall, and “ there is a sound of abundance of rain.” And, O ! what joyful ecstasy does that refreshing moisture yield to the stricken land ! The earth teems with new life ; Spring again gladdens the face of nature with verdure and fruitfulness ; the birds sing, the rivers flow, and all is full of plenty and pleasure. Such will be the effect of the outpouring of the Spirit on our land. Our religious and moral state, now withering and languid for want of influence from above, will then experience a glorious revival, a “ season of refreshing from the presence of the Lord.” A spring-time will be felt in the soul of every Christian. New life will animate all our exertions of charity and benevolence. What was before hardly kept up, shall now grow and flourish abundantly ; “ the wilderness shall become a fruitful field, and the fruitful field be counted for a forest.” (Isa. xxxii. 15.) “ He that is feeble among them at that day shall be as David ; and the house of

David shall be as God, as the angel of the Lord." (Zech. xii. 8.) The voice of joy and praise will resound in every dwelling ; and every street of the crowded city, every busy mart, and lonely village, will alike be filled with anxious enquirers after, or with joyful recipients of, the Hope of Salvation. In short, the whole land will have become a temple, in which man will supplicate and adore his Creator.

NOTES TO SECTION I.

Note A. Page 17.

We must ever bear in mind the distinction which really exists, in spite of all sophistry, between oppression of the truth, and suppression of error. A man who has espoused an error of dangerous practical tendency, such as Infidelity or Popery, may so behave himself in consequence, as to require restraint in the exercise of the rights of conscience, as they are called; he may even be rendered unfit to enjoy what are usually considered, with justice, the rights of man. His freedom, as a citizen, may be lawfully restrained, and his character and property be consequently injured, and that not merely or chiefly from a regard to his own good, or with a hope of convincing him by these penal methods of the error of his opinions; but for the safety and well-being of the State, which is endangered by his conduct. Yet this has too often been unjustly styled—Persecution: whereas, in truth, such an individual is only his own persecutor; he has brought his calamities entirely upon himself, by attacking the principles of religion, and the constitution and laws of his country, and his sufferings in consequence must therefore lie at his own door, and be regarded as the natural result of his error and wilful misconduct: for we can never admit that error is wholly involuntary, or that a man is not accountable for his opinions, so long as we allow that truth possesses an intrinsic virtue, by reason of which it is able to satisfy the mind of the sincere and diligent enquirer. Besides which, erroneous opinions, in many cases, lead so directly to immoral practices, that it is often very difficult to draw the line of distinction between them. Nor is it needful to do so with much accuracy, if only we take care to observe, that the Legislature can only deal with the practical character of an error, and not with its theoretic form.

There is much difference of opinion as to the qualification requisite to constitute a fitness for the exercise of the elective franchise, the magistracy, the legislative functions, or any other public service. But it is usually admitted, that a man whose public character has been stained by conviction of some notable offence against the State, is completely disqualified, and unfit to enjoy and fulfil the rights of a citizen, at least, while he continues under that reproach. But surely

it is quite possible for flagrant error in opinion, leading to immoral and unconstitutional conduct, to constitute as just a barrier against one's being deemed qualified for public duties, as any other reproach whatever. Error is infectious; it debases the moral character by impairing the force of conscience; and, when attended by open hostility to truth, calls for avowed opposition and resistance.

Note B. Page 21.

The language of modern Infidels, who deny the doctrine of a special and particular Providence, is more obscure and guarded, but breathes the very same spirit and sentiment, as the following passage from an Epicurean of antiquity:

"Itaque imposuistis cervicibus nostris sempiternum dominium, quem dies & noctes timeremus. Quis enim non timeat omnia providentem, & cogitantem, & animadvertentem, & omnia ad se pertinere putantem, curiosum & plenum negotii Deum?"—Vell. apud Cicer. de natura Deorum.

The same tone is expressed in the Virgilian sentence—

"Scilicet is superis labor est, ea cura quietos
"Sollicitat."—Æn. iv. 379.

Note C. Page 26.

"I have found by a strict and diligent observation, that a due attention to the duty of this day hath ever had joined to it a blessing upon the rest of my time: and the week, that hath been so begun, hath been blessed and prospered to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments; so that I could easily make an estimate of my successes in my own secular employments of the week following, by the manner of my passing of this day: and *this I do not write lightly or inconsiderately*; but upon a long and sound observation and experience."—HALLE'S *Contemplations, Moral and Divine*, page 260.

Note D. Page 28.

In answer to the question "What authority is there in the New Testament for enforcing the observance of the Sabbath, by a Bill of Pains and Penalties?" we would ask in return, what authority can be produced from the same source for any pains and penalties whatever? The Gospel does not take the sword out of the hand of the civil magistrate, neither does it put one in. God had given the power

of inflicting these penalties, in the previously revealed, and unwritten law of nature and nations ; and now what remains, that law still continuing unabrogated and in force, but to apply the general principle to particular cases, according as they demand the attention of the magistrate, or as the peculiar exigences of the State require? Thus, if the Sabbath-breaker offends against the welfare of his country, and entails a temporal and spiritual loss on his fellow-creatures, why is he to be exempted from pains and penalties, any more than the thief, the manslayer, or the incendiary? He *robs* the poor man of his Sabbath-rest and privileges; he hastens the end, by taking away the needful repose and refreshment, of his dependents, who minister to his Sunday gains or pleasures, and thus, in too many instances, injures and *destroys* both body and soul at once; and he *kindles* a *conflagration* of vicious habits and practices, national immorality and profaneness, which tends more than any thing else to subvert a kingdom, and ruin its prosperity. The writer of this note can never forget the confession of a butcher, who was in the habit of selling meat on the Lord's-day, with whom he was remonstrating on the sinfulness and mischief of such a practice, but to no purpose; the man steadfastly asserting that, in the present state of the law, he was unable to withstand the competition of his rivals in trade, unless he continued to accommodate his customers as before; although, at the same time, he strongly desired an alteration in the law, and an increased strictness in enforcing its observance; and assured the writer, that a change was greatly needed: for, as he, with apparent earnestness and feeling, declared "I know, a want of rest is killing me," (he was in bad health at the time,) "it is injurious both to me and my lads, it is ruinous both to body and soul." This man afterwards signed a Petition to Parliament on the subject, in which bakers and inn-keepers, with other classes, joined; but their prayer has, alas! hitherto been unheeded by their natural guardians—the Government of the country.

Note E. Page 33.

Extract from an address delivered at Castlebar Assizes in March, 1838, by Baron Richards, on the conviction of a woman for murder.

"It grieves me to say, after you had left the place of prayer, and on your way from the house of God, and after you had appealed on your bended knees to his mercy, you imbrued your hands, under circumstances of much atrocity, in the blood of your fellow creature. A crowd of you set upon an unfortunate man, and with sticks and

stones battered his life out. I cannot but grieve over the depraved character of a people, who can be guilty of the *many cases* of this description which have come before me this assizes, and *several of these homicides have occurred as the parties were returning from the mass-house*. Without any thing like reproach, I do say that a heavy responsibility rests on those who met these people in the house of God. I mean the spiritual instructors of the people, whose duty it is to keep them from violence and murder, and I think that could be done by proper exertion and persuasion. *Very many cases of murder, that have come before me, were committed on the return of those concerned from the house of God: and that murderous habit I cannot reconcile with the moral and religious instruction, that ought to be unceasingly impressed upon the people.*"

Note F. Page 38.

Extract from the Resolutions adopted by the General Assembly of the Church of Scotland on the subject of Church Extension, May 22, 1838.

"In the two great cities of Edinburgh and Glasgow, the melancholy fact has been established by the Commission, that, in both together, there are at least 100,000 of their inhabitants, of an age to attend public worship, and these almost exclusively of the poorest classes of society, who are living in total and habitual estrangement from the ordinances of the Gospel."

Note G. Page 46.

The argument, which in the Essay has been confined to the promotion of Religious Education, and the suppression of every thwarting and counteracting agency in Great Britain, may, with slight alteration, be extended to all the possessions, Foreign and Colonial, of the British Crown. No just reason can be given, on the principles of Christianity, why the same advantages should not be extended to Heathen and Popish countries, under our Government; but rather, on the contrary, there is a stronger obligation, in point of prudence and beneficial effect; as the present degraded state of this portion of our fellow-subjects, and the fact of their living under a strange form of religious worship, form both a strong claim upon our compassion, and a call to our wise precaution to unite them with us, if possible, by the lasting ties of a common Literature, Loyalty, and Creed. The impolicy and shocking inconsistency, to use no harsher term, of actually patronizing idolatrous and licentious superstitions, is too gross an insult to common sense and propriety, to allow of a moment's question, whether it should not be put down by Government, and abolished for ever.

Not H. Page 52.

Doctor Owen, in his Sermon before the Parliament, speaks thus:
“Some think if you, the Parliament, were settled, you ought not as Rulers of the Nation to put forth your power for the interest of Christ. The good Lord keep your hearts from that apprehension. When once it comes to this, that you shall say, you have nothing to do with Religion, *as Rulers of the Nation*, God will quickly manifest that He has nothing to do with *you*, as Rulers of the Nation. It is incumbent on you to take care that the faith may be protected, preserved, and propagated to and amongst the people, over whom God hath set you.”

SECTION SECOND.

INORDINATE COMPETITION IN TRADE AND WORLDLY PURSUITS PRODUCTIVE OF CRUELTY TO ANIMALS.

—————“ Quid non mortalia pectora cogis
“ Auri sacra fames.”

VIRG. ÆN. iii. 56.

The evil of inordinate Competition, endangering the security of Commerce, and the welfare of the State, and opposed to Religion—Now spreading almost universally by means of Joint Stock Companies—Some painful effects mentioned—Duty of Christians, more especially with respect to the Factory system, which is shewn to be very injurious to the Public Morals—Means suggested for its improvement—Rail-roads—their bad effect, in causing unwarrantable and cruel treatment of Animals—Instances of violence done to them in forcing them beyond their strength—Furious driving—Horses unfit for work through age or lameness—Need of some Officer to prevent such animals from being used—Rapid driving in the Metropolis, dangerous to the Public—Heavy loading—Other instances of cruelty particularized—Dog-carts—The Ass—Early manifestation of cruelty in mankind—its demoralizing tendency—Religion the only security for humanity—“The tender mercies of the wicked cruel” illustrated—“Righteous man regardeth the life of his beast”—Mercy to animals taught by the goodness of God—Illustration from Psalm 104th—The Law of Moses taught humanity to beasts—The consideration of a future judgment should have the same effect—The progress of cruelty—Locke’s remarks on the subject—Hogarth—Domitian—Cruel sports—Racing against time—Steeple-chase—State of Adam in Paradise, and his “dominion” over the irrational creatures, contrasted with the present condition of the world, under the “fear and dread” of mankind—The prospect of a better state—Means to be used to accelerate its approach—Protec-

tion of animals by law, especially in the enjoyment of a Sabbath-rest—Legislators should interdict cruelty on account of those classes who are corrupted by it—The Drovers of Smithfield—that large cattle-market at present a public nuisance, which ought to be removed—Evil of Sabbath-breaking illustrated by case of a Scotch drover travelling in England on the Lord's-day—Hardening effect of sin—Criminality of allowing such temptations to be offered—Sabbath observance, though possibly interfering with and checking inordinate Competition, would not injure Trade—Need of a rational and merciful limitation to the exertions exacted of Animals—Case of Factory Children adduced as a parallel—and Bill for their benefit proposed as an example—Some interference positively required by our own interest, as well as by humane considerations—Providential judgments—Call to Britain—Humanity a leading feature of our national character—Gratitude to Animals—Plutarch—"Accustom ourselves to be tender in little things"—this principle recommended to all classes of the community.

OF all the hindrances to National Religious Education, there are none more baneful to society, than those which arise from that inordinate love of wealth, which has spread, like a canker, over the national character, and given a new impulse to every branch of trade, and every kind of adventurous speculation. The Political Economist may, perhaps, rejoice at this state of things, as indicative of national prosperity, and vigorous pursuit of the great object of his calculations—Gain. But the Christian Philanthropist must regard the question with other eyes than those of mere worldly men, and apply a different standard to direct his judgment on the subject, before he can give it his unqualified approval. The Word of God is the only safe and unerring guide; and on its authority we are fully warranted in pausing, before we accede to a

proposition which involves this monstrous assumption, a principle the very reverse of Scripture statement, that whatever is conducive to the national wealth, is deserving of national attention and regard, and worthy to be supported and encouraged by the Government of the country. It might indeed justly be questioned, whether the present spirit of competition, stimulated as it is to a height exceeding all bounds of sobriety and moderation, can be considered safe and prudent, and whether, on the contrary, it does not indicate an unsound condition, and forebode danger to the nation, as the precursor of a depression, proportioned to the present high state of feverish excitement. The testimony of experience, at least, teaches us this lesson, that there is a principle of equilibrium, if we may so speak, in nature, by virtue of which we can never pass beyond certain limits with safety ; for if at any time we are led to transgress them, a reaction takes place, and the elevated portion of the system subsides, with a rapidity and violence commensurate to the height it had previously attained, and, sinking as far below the average position of security, and healthful regular action, continues to oscillate between the points of elevation and depression for some time, before it returns to rest again, and is able once more to proceed in an orderly manner, as before. Nay, there is even a more serious danger involved in this inordinate competition in worldly pursuits, lest, having passed the bounds of stable equilibrium, the system should be so completely upset, and all its order overturned, as never to be able to recover itself, but continue to lie

prostrate, a pitiable wreck of human greatness, and a warning monument of the danger of human avarice and ambition. But, without dwelling further upon this view of the subject, it is more to our present purpose to enquire, what aspect Christianity bears towards such eager and inordinate pursuit of gain ; and what is the probable effect of these things upon the religious habits, and moral character of the people ? We cannot open the New Testament, without noticing how marked and forcible are the injunctions laid upon all Christians, to beware of covetousness. There is no sin, on which more of the Divine displeasure is made to rest, and more awful threatening is heaped, than that "love of money," which is stated to be "the root of all evil." (1 Tim. vi. 10.) It is condemned in the strongest terms, again and again : even riches themselves are marked out as dangerous, and deceitful, and the bare possession of them as suspicious, and indicative of danger, though not necessarily productive of injury, by that remarkably awful sentence of unerring wisdom, from the lips of our Divine Redeemer, "How hardly shall they that have riches enter into the kingdom of God ! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." (Luke xviii. 24, 25.) But this subject has been so fully and ably handled elsewhere, that it is less needful to enlarge upon it here.* We may therefore proceed to notice a particular branch of the argument, which has been omitted by that ingenious writer, and

* See Mammon, a Prize Essay.

which, while its general importance demands attentive consideration, squares altogether with the purpose of the present Essay. The money-making spirit of the present age, has nearly reduced this country to a nation of traders. Not only merchants and retailers are engaged in commercial enterprises, but all ages, and both sexes, are involved in the general mania for gain ; and by means of Joint Stock Companies, in the form of Banking Establishments, Railway Companies, &c. women, as well as men, young, as well as old, are in danger of being wrapped up in, and carried away by, a narrow-minded and engrossing pursuit of riches, in preference to, if not in contempt of, the "one thing needful." The modern improvements in manufactures, and the introduction of new and powerful machinery ; above all, the mighty agency of steam, have contributed to produce competition in trade, heretofore unknown. The rapidity with which goods can be wrought, and brought to market, far exceeding the demand for them, there arises among dealers a constant pressure of rivalry, a disposition to outvie and undersell each other, as well as a watchful activity to embrace any opening which may offer, and be the first to occupy it with the supply required. It cannot be denied, that there is some present advantage in this competition, which effectually precludes a monopoly, and produces both better articles, and at a lower price, than could otherwise have been obtained. But the moral effect is often very different. The ill-will and jealousy, arising from emulation, are but a small part of the bad fruits of this speculating and over-wrought system of commerce.

Luxury of the most seductive and enervating kind is encouraged ; ostentation and vanity are fostered as in a hot-bed ; each rank vies with its superiors in dress and finery, and every thing is sacrificed to outward shew : while numbers of dependents are kept in a state of anxious and precarious subsistence ; sometimes reaping an abundant harvest of gain, at other times earning scarcely enough to sustain life, and too often entirely thrown out of employ by the failures, to which such a system must inevitably lead, whenever imprudence and misfortune combine to overthrow the castle-building hopes of the insolvent speculators. We are not indeed disposed to quarrel with the system of Free Trade, which may be highly conducive to the prosperity of nations, and the diffusion of commerce ; but we are of opinion, that some restraint should be imposed by Government on that enterprising spirit, which threatens to swallow up all other public and national interests in its absorbing grasp. At any rate, Christians are bound to ask themselves, whether, in supporting such a system, they are actuated by the purest motives, and are also equally careful, in taking their share of the profits, to keep themselves clear of participation in the guilt of other men's sins. A Christian must live by other rules, than those maxims of worldly policy and prudence, which influence the great bulk of mankind. He must regard himself as a candidate for eternal felicity, as in actual preparation for immortal joys, and under a state of probationary discipline, which does not allow of a reckless and unrestrained indulgence in all the cares and pleasures of this corrupting and transi-

tory world. These views will lead Christians to question the propriety of entering deeply into those heart-engrossing pursuits, which engage all the time and attention, and leave neither leisure nor inclination to practise the close walk with God in private and family duties, which constitutes and evidences the true character of genuine piety. These are some of the personal reasons for guarding against the influence of inordinate Competition ; but there are, as we have stated, public evils resulting from it, of a nature highly injurious to the cause of religion and morality, and which demand a closer attention, and a fuller investigation.

The demoralizing influence of the Factory system calls loudly for the consideration of the Christian world, and suggests to us, that a doubt might well be entertained, respecting the expediency and lawfulness of a mode of conducting business, which is found to yield such pernicious fruits. But, however that may be, it is plainly the duty of those, who are receiving large profits by the accumulated labour of so many of their fellow creatures, to take more care of their eternal interests, and make better provision for their spiritual wants, than is too generally the case. It is not enough for opulent merchants and manufacturers to clear themselves of the charge of covetousness, by their apparent liberality in giving away a portion, possibly a very small one, of their gains ; if those gains have been acquired in a manner fraught with moral and spiritual injury, to those who have been employed by them. It behoves all such as are engaged in these con-

cerns, if they would lay claim to a Christian character, to enquire into the condition of their labourers and dependents, and by making all such improvements as the case may admit of, and affording such opportunities of education and religious instruction as their situation demands, to do all in their power to counteract the evils, which must arise from assembling together so many young persons of both sexes, confining them to one spot, and removing them at an early age from the guardianship of Parents and Teachers, and all means of obtaining intellectual or moral improvement.* Surely something may yet be effected to remedy this flagrant evil. The national character of our peasantry is yearly suffering loss, and vast masses of the labouring population are sinking into the most lamentable state of ignorance, immorality, and practical heathenism, through the debasing influence of this mercenary scheme. Only look at the swarms which throng the closes and low alleys of Glasgow, and contrast them with the sober and religious race of men, who inhabited the same localities in the days gone by, and say what must have been the fearful process of deterioration, to have produced so great and melancholy a change. Let any one acquaint himself with the godless state, and licentious habits of the operatives of Manchester and Birmingham, and see how totally destitute they are of all that should characterize a Christian people: and how can he account for their present sad condition, without admitting that the Factory system, as it now exists, is unchristian in its nature, and demoralizing in its tendency?

* Note A.

But, although the appearance of things is now so distressing to the Christian mind, and outrageous even to the common feelings of humanity, there are grounds to hope, that a great change for the better will soon dawn upon this hitherto neglected portion of our fellow countrymen. Matters have come to that crisis, which is sufficiently alarming to awaken the careless indifference even of a worldly-minded and speculative generation. The fearful progress of illegal combinations among the trades, and the spirit of reckless violence and blood-thirsty vengeance, which they have exhibited in some proceedings lately brought to light, will, we trust, incline the Legislature to pay attention to any plans, which may be wisely and promptly devised, to meet and counteract the growing evil. To add to our encouragement on this subject, the Christian world is beginning to enquire, what ought to be done to improve these schools of vice and irreligion, and convert them into seminaries of virtue and piety. It is evident that, not merely the progress of the Church, but the safety of the State absolutely requires, that an effective remedy should immediately be applied: and we hope that it is not too late. Much may certainly be done, even now, to ameliorate their condition. Let Infant, Evening, Sunday, and Adult Schools be established among them, under the care of intelligent and pious Teachers. Let religious Superintendents be placed over the work-people, with instructions to prevent improper language, and repress all indecencies of behaviour. Let proper relaxation be provided for the intervals of labour; let garden ground

be allotted to them, or other healthful exercise afforded them in the open air, to relieve the lassitude of mind and body, arising from long and close confinement to their work. And lastly, let faithful Ministers visit them from time to time, become personally acquainted with each of them, and ascertain how far their lives are in conformity with the precepts of the Gospel; let them form them into Bible classes, catechise them in the knowledge of religious truth, and address them, at stated seasons, in public and appropriate services. Let these, or similar means, be adopted, and we may yet hope, that, with the Divine blessing, the Factories of Great Britain will in a few years undergo a great change of character, and prove rather instrumental as auxiliaries to, than inimical to the progress of religion.

Another mode, in which the spirit of inordinate Competition manifests itself in a very conspicuous manner, at the present day, is in the formation of Rail-roads. The amazing rapidity, with which these vast designs have been set on foot and carried forward, indicates an eagerness of enterprize in the public mind, heretofore almost without a parallel. Whatever may be the probability of ultimate success, the expensive scale of these great undertakings, and the important change which they must produce in the face of the country, the frequent interference with private interests, and the diversion of trade and capital into new channels—these reasons would certainly have justified, if they did not demand, a more mature and deliberate consideration, before so large a part of the plan was carried

into execution. But, be that as it may, haste is the character of modern tactics; the die is now irrevocably cast, and we have only to consider, in what way these new schemes will operate on the morals and condition of the people. And here, alas! we are unable to report favorably. We may omit, for the present, the important fact, fearfully indicative of a spirit of indifference about, if not of hostility to religion—that almost all these roads are to be open, and in public use, on the Sunday; and thus a new species of Sabbath-desecration, of wide extent, and tremendous power to propagate evil, is introducing itself among us. But that to which we intend chiefly to allude, in compliance with the design of this Essay, is the painful effect produced upon the Animal Creation, by the competition thus excited among the conductors and owners of public conveyances; by means of which they will, in many cases, be worked beyond their speed, and compelled to exert themselves in a cruel and unusual manner, in order to keep pace with the mighty agency now to be set in opposition to their powers, already too heavily taxed, in the service of man. It is indeed true, that the use of steam, instead of horse-power, as a prime mover in machinery, and on rail-roads and canals, diminishing the demand for animal labour, does in some respects act favourably upon the brute creation, and tends to lessen that cruel treatment which the most useful and noble of dumb animals has too often received at our hands. Yet, that such a result is by no means universal, but accompanied with some sad exceptions, appears from a fact lately circu-

lated in the public papers, that a coach from London to Shrewsbury has left London at the same moment with the railway trains, and reached Birmingham before them.* This is, no doubt, a remarkable and unusual circumstance, and cannot be imitated frequently ; but the principle, which actuated the attempt, is that to which we would now principally direct attention. The spirit of competition will not die away of itself, as long as human nature is so corrupt, and the excitements are so numerous and powerful ; and the poor horse is yet destined to endure still greater hardships in the unequal contest, if the public voice is not raised in time to check such cruel excesses. We might here dwell on the unfeeling treatment of this noble creature by his owner, in pressing him on to make unnatural efforts on the race-course, and at the chase. How many a fine steed has sunk under his toils, and laid down his jaded limbs, besmeared with sweat and foam, and his sides streaming with blood, a sacrifice to the senseless pleasures, and mad ambition of his tyrannical master. It may be said, indeed, as has frequently been urged, that the horse takes pleasure in such exertions, and gives himself up to them with an invincible zeal and courage, and a determination not to be subdued. But, granting that this is sometimes the case, it can scarcely be supposed, and certainly cannot be shewn, that man has any right to force him beyond his strength, or that the animal, thus goaded on by whip and spur, is merely taking his pleasure, or ful-

* Note B.

filling the end of his nature, and the design of his Creator. It must be evident to common sense, and unprejudiced reason and observation, that where such means are used to stimulate to exertion, and provoke a putting forth of speed and strength beyond the use and habits of nature, there is a violence done to the defenceless animal, which humanity can regard in no other light than as a species of tyranny, an act of cruelty and oppression.*

But as Cruelty to Animals, occasioned by Competition in Trade, comes more directly under our consideration at present, we shall find abundant scope for animadversion in the conduct of the Metropolitan hackney-coachmen, cab-drivers, omnibus-drivers, and other conductors of public conveyances throughout the country. How often are poor horses driven beyond their speed and strength, in order to compete with other carriages better horsed, or having a lighter draught! It is difficult, indeed, to determine the exact amount of censure due in every case of this kind, on account of the different powers of the animals employed, and the different feed and training which they have received. But the free use of the whip-cord is sufficient to prove a proneness to cruelty; and in all cases the practice of racing Coaches, so dangerous to the lives of passengers and the public safety, and so cruel to the patient horses which draw them, ought to be suppressed.† There is often great inhumanity practised, in employing horses which, through age, lameness, or other ailments,

* Note C. † Note D.

are unfit for work, and ought to be laid by ; and it would, perhaps, be well, if some public officer were commissioned to enquire into such cases, and prevent the public feeling from being thus repeatedly wounded, and eventually hardened, by witnessing scenes of cruelty, from which a humane disposition instinctively revolts. It is unquestionable, that a great degree of callousness is thus engendered in the minds of well-meaning persons, before they are aware ; no other account can be given of the many shocking practices which daily occur in our streets, without exciting a shudder, or calling forth a note of execration. The rate at which the public vehicles are frequently driven, in the crowded streets of London, demands the attention of Magistrates and the Police. Limbs are continually being fractured, and many lives have been lost, in consequence of this reckless and unmerciful system. Indeed, it is now very difficult to cross the great thoroughfares with safety, at least for the aged and infirm ; and if the evil continues to increase, as it has done of late years, it will soon become so great as to banish respectable people from the streets, and confine public business to the ends of the great lines of traffic ; to the great injury of Tradesmen, and serious inconvenience to the Public. It is surprising, that this important subject has not attracted more notice ; but so intense is the love of gain, and so violent the spirit of Competition, that multitudes are carried away by the giddy whirlpool ; and safety of life and limb are sacrificed to the eager desire of saving a few minutes, in the time of transportation from one point to another, in pursuit of the

all-absorbing topics of interest—Money and Amusement. But there is also another point worthy of attention, in respect to public vehicles, coaches and omnibuses, namely, the manner in which they are loaded. Considering the rate at which they are driven, we think there cannot be a doubt, that the number allowed by Law to these conveyances is much too great ; but when to this consideration is added the fact, that they often exceed the legal allowance, we must see that the cruelty thus practised is often very great. Nor is the evil of excessive lading confined to these swift-paced carriages. How often is the feeling mind grieved to see a poor dumb animal tugging at a load far exceeding its strength, while the unmerciful driver repeats his heavy blows, and cracks his terrific thong, to force it to make a renewed effort ; while, panting and foaming, it seems ready to sink at the very attempt. There is a species of carriages very common in the metropolis, though comparatively rare in other parts of the country, such as are drawn, in part, or wholly, by dogs. In training these poor creatures to this service, there is doubtless much cruelty often practised ; and few can have noticed the docile and sagacious animals pulling a load, under the surveillance of their hard-featured drivers, without feeling the impression that they did not attain to such a measure of docility and endurance, without the preparation of much painful discipline, and (possibly) also, much unknown cruelty. But we must not leave this part of the subject, without noticing the greatest sufferer of all the brute creation—the poor ass, the sorrows and wrongs of which, if it could

again speak to relate them, would form a volume descriptive of injustice and inhumanity, equalled only by the history of the African slave-trade, or the West-Indian and American slavery.

From the time of Balaam downwards, the poor ass has been the victim of hard usage from man, and the object of his unprovoked rage; on which the most unjust reproaches have been heaped, added to stripes and blows the most unmerciful; as if its natural slowness and inactivity were a sufficient pretext for the most shameful and degrading inhumanity.* This useful animal, being in a peculiar manner the property of the poor, has shared in the misery and degradation of the lower orders, and been in consequence the more injured and despised. Who can look upon the tinker's or gipsey's ass, laden with its motley burden, or cropping its scanty meal in the hedge-bottoms, without feeling compassion in his breast at the sufferings under which the irrational creation groans, on account of the sin of man? What a world has this become in consequence of the Fall! What cruelty, and oppression of the strong over the weak; while man, the lord of the creation, disgracing his boasted reason, and abusing his delegated sovereignty, instead of being its guardian and merciful master, is become its savage tyrant! How early does the innate disposition to cruelty in man evince itself! The little child, amusing itself with mutilating flies, pulling off their legs and wings, and making

* Note E.

them buzz, in torture, across the window-pane ; the school-boy fastening cock-chafers with pins to his pasteboard carriage ; and the half-grown lad watching with eager pleasure the bull-baiting or cock-fight ; these are all but a few particular instances of that general depravity which pervades the human race—phenomena to be referred to the same principle of a corrupt nature, which more or less belongs to every descendant of Adam.

“ A righteous man regardeth the life of his beast : but the tender mercies of the wicked are cruel.” (Prov. xii. 10.) And we may readily observe, that nothing so hardens the heart, and demoralizes the whole character of a man, as cruelty to his dumb beast ; while, on the other hand, wickedness and depravity manifest themselves very much in this way of venting their bad passions on the inferior animals, who cannot give them any cause of offence. The majority of the cabmen in London, and of the drivers of tug-horses which propel barges on canals, are conspicuous alike for their cruel treatment of their beasts, and for their immoral and disreputable character.

The only way to secure humanity towards the brute creatures of God, is for men to be truly religious ; for although self-interest may go a certain length, in persuading them to take care of their own property, yet when the moment of temptation arrives ; when the lure of gain offers itself as a bribe ; when passion stimulates ; when pride excites ; and emulation fires the breast to unwonted efforts—the prudential considerations of interest alone will be found too weak, to form an effectual barrier against the

repetition of those acts of cruelty, of which we complain. At such a time, the insufficiency of mere natural good feeling appears most conspicuous. "The tender mercies of the wicked are cruel;" and even when he means well, the want of settled principle, to regulate his conduct, makes all his virtuous traits of character weak and inconsistent, so that they fail of effect when most required; and, sometimes, even produce a result the very opposite of what was intended; and instead of yielding profit and happiness, they occasion only pain and misery. We see an example of this, in the case of the West-Indian slave-owners; who, though in general they might be kind to their slaves, and treat them well, as mere animals, in respect of food, clothes, lodging, &c., yet, when there was a pressure of business, in crop-time, and such busy seasons, compelled them to work much beyond their strength; and no doubt many instances of shocking cruelty occurred, in consequence of the reluctance of the slaves to submit to such unreasonable demands, or their very weariness and exhaustion causing them to sink under the oppression of their despotic task-masters. Thus the farmer or carter, in like manner, carefully rubs down his horse, pats him, and feeds him well, and is a good master, when occasion serves; but, when pressed for time, in pursuit of gain, or in a hurry from some other cause, he loads his poor animal too heavily, and tasks his powers beyond their strength: then, instead of making allowance for the mistake, and easing the load, the unfeeling man storms and threatens the dumb animal, and beats him unmercifully for his own fault; and it is well, if, in his mad

fury and senseless obstinacy, he does not injure the unoffending creature, which is perhaps his own property, and whose faithful services he thus ungratefully repays. Nay, in some instances, the very kindness and favour, with which a beast is, at times, regarded by its owner, proves cruelty in the end. As in the case of the slave-owner, supposing a kind master took good care of his slaves, allowed them to settle comfortably on his estates, with their wives and children, but suddenly found it convenient to part with them, or a portion of them ; the very kindness they had before experienced, would now only aggravate the cruelty, with which they would feel themselves torn from the midst of their families, and placed under the power of some iron-hearted master. We often see a fine horse caressed by its admiring owner, treated with the utmost care one day, and perhaps the next, ridden almost to death, in the fox-hunt or the race, to shew off its powers in order to gratify the vanity of its tyrannical lord ; or, by being sold, pass into the hands of a drunken and cruel owner. Thus, “ the tender mercies of the wicked are cruel,” but “ the righteous man regardeth the life of his beast ;” he considers it as bestowed by God, the Creator of all, not to be thrown away through carelessness or inattention—not to be injured by cruelty or ill-treatment, but to be watched over with care and kindness, and thankfully used to His glory who bestowed the creatures on man, as a trust to be accounted for hereafter. There is no animal so small, or apparently insignificant, but the true Christian looks upon it as stamped with His creative power and wisdom, and

honours and respects it as the production of His hand. No creature of God possesses deformity in His eyes ; each occupies its proper place in the scale of being, and has its peculiar use and offices, which, though possibly unknown, through our ignorance and short-sighted views, no other contrivance could so effectually supply. Thus he thinks and feels for all the irrational creation ; he remembers that they have feelings as well as himself ; and though he may not be able to comprehend the nature of their sensibilities, to trace the mystic thread of their instinctive sagacity, or to fathom the question of their nature and spirit, still he bows with awe before the Divine wisdom displayed in their animated frames and marvellous construction, and shrinks from offering them the smallest wanton insult or injury ; for, as the Poet says—

“ E'en the poor beetle, that we tread upon,
 “ In corporal suff'rance feels a pang as great
 “ As when a giant dies.”

The benevolent and humane Christian, therefore, revolts at the idea of treading upon a worm. He remembers the suggestion of his blessed Master, that “ not a sparrow falls to the ground without his Father's” notice ;

“ Who sees with equal eye, as God of all,
 “ A hero perish, or a sparrow fall.”

He further traces the goodness of the Creator in His works, and in that wonderful provision, which He has made for the wants and comfort of all His creatures ; as the Psalmist says—“ O Lord, thou preservest man and *beast*.” (Psalm xxxvi. 6.) The same inspired writer, in the 104th Psalm, beautifully describes the fatherly care of the Almighty, as

“ a faithful Creator”—watching over, and sustaining all the creatures of His hand. “ He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field : the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers : the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth.” “ The trees of the Lord are full of sap ; the cedars of Lebanon which he hath planted ; where the birds make their nests : as for the stork, the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies.” “ Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God.” “ The earth is full of thy riches ; so is the great and wide sea, wherein are things creeping innumerable, both small and great beasts.” “ These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them, they gather : thou openest thine hand, they are filled with good.” In the above striking passages, the royal Poet of Israel sets forth, in glowing colours, the bounties of God towards all his animate creation. The true Christian, whose heart is warmed and melted with Divine love, studies it with attention, and copies the example it affords. “ Does the good God,” he says within himself, “ thus feed, and clothe, and take care of his creatures, and shall I vex and injure

them? Does he so bountifully provide them with summer and winter clothing, with lodging places suited to their condition, and habits of life; with instruments and materials for providing themselves with every thing they require for use or comfort, and with instinctive sagacity to use them; and shall I despise and destroy them? Does he act the Father to his meanest offspring, and shall I be their wanton scourge, and their oppressive tyrant?" Thus, when he sees the little birds constructing their beautiful nests with so much care and skill, and depositing their eggs so gently in their downy bed; hatching them with so much patient perseverance, and watching so tenderly their callow young; feeding them from their own mouth, and singing beside them all the day long, except when they are busied in foraging for their food—how can he have the heart to rob the tender mother of her much-loved treasure—cruelly tear away the parent bird, or wound it with wanton mischief, and so leave the young ones to perish defenceless and unprovided for? The law of Moses inculcated the same humane regard for the brute beasts, as a part of God's creation and care. It was written among the Divine Institutes, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." (Deut. xxv. 4. 1 Corinthians ix. 9.) "Does God take care of oxen?" reasons the Christian, "and shall I disregard the life of my beast, who toils so patiently in my service, and is the means of providing me with so many necessaries, conveniences, and comforts of life?" Thus he seeks to imitate his Divine Benefactor, whose "tender mercies are

over all his works ;” (Psalm cxlv. 9.) and though he does not, as some do, with morbid sensibility, and unnecessary scrupulosity, refuse to enjoy with thankfulness the good creatures of God, in their lawful and proper use, yet he as carefully and conscientiously abstains from the wilful abuse of them, by wastefully taking away the lives of those of which he is not in need for food and sustenance, or by neglecting to provide for their comfort, or prolong their existence.

There is a remarkable passage in the prophecy of Jonah, where Jehovah thus reasons with the angry Prophet, that if he cared for his paltry gourd, should not God “spare Nineveh,” on its repentance, “wherein were more than 120,000 persons, that could not discern between their right hand and their left, and also much cattle?” (Jonah iv. 11.) thus plainly intimating, that even the beasts of the field were not undeserving the notice and considerate care of the infinitely wise and powerful Being, who is all-sufficient in himself, and can derive nothing from his creatures ; and shall poor worms of earth, who “live, and move, and have their being in Him, whose offspring they are,” (Acts xvii. 28.) equally with the beasts that perish, dare to disparage, or venture to disregard them ?

Another consideration, which has great weight with the sincere Christian, is that of a future judgment. He remembers that, if now the poor beasts have no avenger, the Almighty himself will then “plead their cause, and execute judgment for them ;” and though they are at present dumb and defenceless, they shall then have each

a tongue and a voice to accuse their cruel and tyrannical masters, and convict of hard-heartedness their guilty oppressors. Thus he endeavours so to act, that he may be able at last to give a good account of his stewardship, and the occupation of his trust, when he shall be called to render up his delegated sovereignty over the brute creation. In this respect, also, he acts upon the golden rule of doing to others as he would be done by. He does not enquire, whether the animal which he sees in distress is his own property, or whether his own interest is affected by its sufferings, but he promptly flies to its relief as being one of God's creatures; knowing that even kindness done to the poor beast, from a conscientious motive, shall not lose its reward.

This lesson was impressively taught by the Mosaic precept, "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again;" (Deut. xxii. 4.) and still more strikingly by the forcible contrast of circumstances in another place—"If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him:" (Exod. xxiii. 5.) or as it is in the margin—"and wouldest cease to leave thy business for him, thou shalt surely leave it to join with him." However interpreters may differ about the exact rendering of this passage, the meaning is obvious, and strictly applicable to the subject now before us; namely, that no objections of sloth or indifference, or even real engagement in business, should be allowed of, or taken in excuse, so as to cause delay in such a case; but the person,

who saw the suffering beast, should, without loss of time, leave his work, and hasten to relieve the oppressed creature from its burden, just as if it belonged to himself, or his dearest and best friend. Thus the true Christian, also, acts upon the same high and holy principle of love to his enemies, and love to his God. He delights to do an act of kindness to the creature ; and though no eye sees him, to applaud his conduct, he remembers with Hagar, "Thou God seest me," (Genesis xvi. 13.) and that is enough for him ; for he rests satisfied with the very pleasure of doing good, and diffusing happiness around ; but what he does not seek, he shall also receive from that all-seeing eye, and all-bounteous hand, which notices the "cup of cold water given to a disciple," (Matt. x. 42.) and takes account of the little birds of the air, "feeding them without store-house or barn," (Luke xii. 24.) and assuredly "He which seeth in secret, himself shall reward him openly." (Matt. vi. 4.)

He is ever ready to obey the Scripture precept, by "opening his mouth for the dumb, in the cause of all such as are appointed to destruction;" (Prov. xxxi. 8.) and, though at the risk of incurring hatred and reproach, as a busy-body, and contempt, as an enthusiast, he becomes the bold, steadfast, and unflinching advocate of the rights of Humanity ; and will not allow injustice to be perpetrated towards the poor beast, or cruel blows to be inflicted in his presence, without manfully stepping forward as the champion of the oppressed, and using his best exertions to put a stop to the evil. O that we could persuade the careless

and hard-hearted owner or driver, to bethink himself for a moment seriously, what account he can give of his conduct at the great day of final judgment ! How will he answer for all the unfeeling usage, the oaths and curses, the kicks and heavy blows inflicted by him on the faithful animal, far less deserving the name of brute than himself ? If, like Balaam's ass, it could speak to him, might it not take up the very same reproof, and say, "What have I done unto thee, that thou hast smitten me ?" (Num. xxii. 28.) Now, indeed, like the blinded, infatuated Prophet, he might scorn the reproof, and even resent it, as an insult to his offended dignity ; but then his eyes will be opened, alas ! too late, to see the folly and madness of his conduct ; and he will wish, in vain, to change places with the innocent victim of his relentless fury, and so escape, by the gate of annihilation, the terrible retribution which awaits him, from the goading stings of remorse, the torturing lash of an accusing conscience, and the raging flames of unquenchable fire.

Since we are unable to make men religious, by Act of Parliament, we ought at least to endeavour to deter them, by penal statutes, from those overt acts of cruelty, which are not only disgraceful to our common nature, but harden the mind, and prepare it for the perpetration of the most shocking crimes.

There is this peculiarity in sin, and it belongs in an especial manner to the commission of cruelty, that one act is usually followed by another ; one offence leads to a second ; that to a third ; and so on, in a continually increas-

ing series ; each subsequent one being of a more heinous and aggravated nature than the preceding. Thus a chain of wickedness is formed, each link of which, after the first, has its antecedents as well as its consequents ; which consideration vastly enhances its magnitude and importance, so that it becomes, when properly viewed in all its influence, immeasurably awful. As one well remarks—“ Man knows the beginning of sin, but who bounds the issues thereof?”* This view should lead us especially to watch over the rising generation, and prevent their either participating in acts of inhumanity, which are usually the first step to abandoned profligacy, or even witnessing them. Those, who have the charge of instructing youth, ought to be very careful that, in their amusements and pastimes, they are not allowed to make game of the miseries of any living thing ; and should early instil into them a disposition to kindness and gentleness, a tender regard to their comfort, and an abhorrence of the contrary, as that which is most discreditable to a rational creature, and most offensive to God, the Creator of all. On this subject, the remarks of the great Locke are well worthy of our attentive consideration : “ One thing,” he says, “ I have frequently observed in children, that, when they have got possession of any poor creature, they are apt to use it ill ; they often torment, and treat very roughly young birds, butterflies, and such other poor animals, which fall into their hands, and that with a seeming kind of pleasure. This, I think, should be watched in them, and if they incline to any

* Francis Spira.

such cruelty, they should be taught the contrary usage ; for the custom of tormenting and killing beasts, will, by degrees, harden their minds, even towards men ; and they, who delight in the sufferings and destruction of inferior creatures, will not be apt to be very compassionate and benign, to those of their own kind. Our practice takes notice of this, in the exclusion of butchers from juries of life and death.* Children should, from the beginning, be bred up in an abhorrence of killing or tormenting any living creatures, and be taught not to spoil or destroy anything ; unless it be for the preservation or advantage of some other that is nobler.”†

Hogarth, the sagacious and witty historic painter of vice, has depicted the youthful profligate, in his graphic delineations of “The Progress of Cruelty,” as commencing his career of crime, by tormenting animals ; and this is in perfect accordance with the experience of the attentive observer of mankind, and the known principles of human nature. Repeated acts of wanton barbarity harden the heart ; and he, who begins with torturing flies, may end his course of iniquity, by committing murder, and suffer on the gallows, as a condemned criminal. That this has been the case with many, is recorded by one, who had good opportunities of ascertaining the correctness of the opinion;‡ and when we call to mind the testimony of Suetonius respecting the early period of Domitian’s reign, we shall see that the same habits have almost invariably led to the same end.||

* Note F. † LOCKE’S *Thoughts concerning Education*.

‡ Note G. || Note H.

We ought, therefore, to learn where to place the strongest check against cruel practices, namely, in the young offender.

“ Principiis obsta ; serò medicina paratur,
 “ Cùm mala per longas convaluere moras.”

How grievously do the habits and customs of men, even in this advanced age of civilization and refinement, partake of that savage barbarity, which too often forms the apprenticeship to vice and wickedness! We allude here, more particularly, to rural pleasures and amusements, and the sports of the field, the turf, and the pit ; what are these, but different degrees and steps of cruelty ; wholly unworthy of the reasonable being, who thus degrades himself, for the sake of indulging his animal propensities ? What, for instance, can exceed the inhumanity of running a horse against time, as it is called, for the sake of winning a bet of a certain number of guineas ; thus putting a noble animal to an exertion of his powers, which is, by the very supposition of the match, beyond the usage of nature, and almost exceeding possibility to accomplish ; and, in performing which, the poor beast must be made to endure the greatest extremity of distress, if it does not actually sink under the cruel effort.* Again, what reason or humanity can there be, in the practice, now so common, of steeple-chasing ; where the horse and his rider are hurried along at a killing pace, over the most unfavorable country ; made to take the most hazardous leaps, and exposed to the most imminent danger of being

* Note I.

impaled on the hedge-stakes, or otherwise seriously injured, by the force and rapidity with which they are impelled, in their senseless pursuit, by the spirit of a competition and rivalry, as foolish, as it is brutalizing and inhuman.

Alas ! alas ! for our sensibility and benevolence, in this enlightened age and nation ; if such practices as these can appear week after week, in the public journals all over the country, and yet excite on the part of a Christian public neither reprobation nor abhorrence !

When man first entered on his deputed authority, as God's viceroy in Paradise, how different was the spectacle, presented by the face of universal nature ! No suffering then was found there ; because no sin had entered to mar the works, which the Almighty had created good. No cruelty was exercised, by the sovereign over his subjects : no ferocity was manifested, by them towards each other. " The fear of man, and the dread of man," was not yet upon them ; they trusted him, with unbounded confidence ; they looked up to him, with respectful attachment ; and they submitted themselves to him, with most dutiful obedience. No jarring string interrupted the melody of that song of praise, which arose in spontaneous harmony from all the creatures, according to their ability to make it vocal, on that first Sabbath, which they spent together in that delightful garden, among the flowers and fruits, the beauty and happiness of Eden. But now, alas ! how changed the scene ! Man looks upon the creatures, with distrust and suspicion ; and they upon him, with terror and

dismay. The dominion of love is transformed into a reign of fear. There is no peace, no affectionate sympathy, now, between the fallen race, and the fallen world. "The whole creation groans, and travails in pain together." (Rom. viii. 22.) There is one cry of distress heard in the ear of humanity from every side—the voice of suffering, oppressed, defenceless nature. But the man, whose heart is softened by the tenderness of compassion, who has learned to feel for all that partake of sensibility, with himself, will long and labour to repair the ruins of the Fall, to bind up the wounds of bleeding nature, and introduce that better state of things, which prophecy teaches us to expect; and which Christian hope, on tiptoe of anticipation, eagerly looks forward to; when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. They shall not hurt nor destroy." (Isaiah xi. 6—9.) This state of things, though truly miraculous, if taken in its literal interpretation, yet may well be understood of that improved condition, which is quite within the reach of human exertions, when accompanied by the sanctified use of the means of grace, in the moral and religious reformation of mankind. We mean that softening influence of kind usage, which has so often been found successful, in training the most savage natures, even of the wild beasts of the forest. But how far this may be the case, must be left to mere conjec-

ture : one thing, however, is certain, that a different feeling must be awakened towards the animal creation, in the minds of the multitude, before we can expect such a result to take place. And, on the other hand, whenever that holy state, of which the Prophet speaks, has been attained, when "the earth shall be full of the glory of the Lord," the change experienced, even by the irrational creatures, in their comfort and security, must be great indeed. "They shall not hurt nor destroy, in all God's holy mountain." It is evident, that we cannot expect the practice of cruel infringement on the rights of the animal creation to be ameliorated, by our continuing in a state of careless indifference about it ; we must arouse ourselves from the slumber and apathy, into which we have sunk ; and excite each other to bold and strenuous efforts to redeem the character of our race, and rectify the disorders, which prevail amongst us, and entail a load of misery and wrong on the afflicted creatures of God. There is one point, which especially demands the attention of a Christian government, and the support of a Christian public :—we allude to the protection of animals, in their enjoyment of the Sabbath. It has been abundantly proved by experience, that a day of rest is required, by beasts as well as man, according to the gracious provision made for this purpose, by the Creator himself ; who commanded that "the cattle should rest," and "do no manner of work," on the seventh day. Without this periodical cessation from toil, the animal strength is exhausted ; and whatever pains and care are taken, in providing food and other

necessaries, the horse, thus deprived of its needful repose, grows old prematurely, and dies before its time.* Who can witness the constant running of the omnibuses, in the streets of London, and the rapidity and competition with which they are whirled along, on the Sabbath-day, without feeling that the command of God is flagrantly violated, and great wrong done to the dumb and defenceless animals, which are thus abused? We must not suppose, that because they are our property, we can defend ourselves, while thus injuring them. Justice will have its own, sooner or later; and the argument, which would not stand in the case of Negro Slavery, in spite of all the obstinacy of the Planters, and all the sophistry of self-interest, must be equally weak and insufficient, in opposing the cause of oppressed animals, and resisting the claims of violated humanity. Nor should Legislators suppose, that this is a subject, with which they have no concern. Happily, we are not without precedent for Parliamentary interference, in this matter; but, even if such had not been the case, a warrant surely could not be wanting, to induce the guardians of the nation's honour, interests, and happiness, to look after, and render efficient, that system of moral and religious education, which they themselves established and uphold. For, after what has been adduced above, we surely need no additional evidence in support of the proposition, that inhumanity is the sure way to immorality. And, if we did want any confirmation of the fact, a slight

* Note K.

observation of those classes of men, most notorious for cruel behaviour to the animals under their care—their depraved and barbarous habits—would convince any one, who should candidly and seriously consider the subject, of its lamentable truth. Take, for example, the drovers of Smithfield :— what feeling mind has not been grieved by the coarse brutality of their manners, bordering on those of some savage race ; and by their shocking oaths and blasphemy—perhaps the only mark of their religious faith, or their belief in the existence of a God, whom they know, only to dishonour and despise ? How long shall our great metropolis be disgusted and demoralized, by these disgraceful exhibitions of human corruption and depravity ? How long shall even the lives of the citizens, and the public safety be endangered, by the cruel and furious driving of the poor oxen and goaded cattle, along the crowded streets ; while our ears yet ring with the curses of the angry drovers, and the deep bellowing of the infuriated beasts ?

If such evils cannot be entirely done away with, it seems highly desirable that these demoralizing scenes should be removed, as much as possible, out of sight ; instead of being placed, as at present, in the very heart of the Metropolis. It is true, that Acts of Parliament have long been passed, to restrain men from wanton cruelty to animals, and punish the offenders ; but it is too evident, that the cause of complaint has not yet been removed ; and that there are not many of our Smithfield drovers, who seem to partake of that spirit of tender compassion, manifested by the patriarchal herdsman, Jacob, in that beautiful address to his

brother Esau—"My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure." (Gen. xxxiii. 13, 14.) It is not meant, by the above remarks, that we have any just reason to conclude that the drovers, in general, are destitute of common humanity, or that all of them are equally profligate. We hope that there are many exceptions, both in respect of depravity and cruelty; but we think that the temptation to overdrive and beat their cattle, is now so great, that they are usually unable to resist it; and thus get into habits of hard-heartedness and violence, to which the crowded state of the city, and the jaded condition of their beasts, materially contribute.* Could we succeed, in removing the site of the market to the outskirts of the city, some part of the evil would doubtless be done away; could we reform the characters of the men, employed in this demoralizing business, we should gain another important step: but the greatest hindrance to our ultimate success lies, in that inordinate Competition; which, however it may fall in with the trading mania of the present day, is impregnated with the seeds of moral mischief; and will certainly end, if not arrested in its course, in the overthrow of all that is most justly dear to us as a Christian people. The most inestimable pri-

* Note I.

vilege we possess, the Divine gift of a seventh-day's rest, and intermission of labour, so needful to recruit our bodily frame, and so replete with blessings, to him who will use it aright, for its high and holy purposes of religious and moral culture, is on the point of being taken from us, as a nation, little by little, by the encroachments of this spirit of avaricious Competition ; which, like a deluge, is overflowing the land, beating down the barriers of ancient sanctities and decencies, and sweeping away, one after another, the dearest and most valuable interests of society. It, therefore, becomes every true lover of his country to exert himself to the utmost, to stem the torrent, which has set in from this quarter :—this disposition to give up everything to gain—which is nothing else but making Mammon our god, gold our idol, and preferring time to eternity. It is true, that we yet enjoy the appointment of a Sabbath, sanctioned by law ; but, alas ! in too many cases, it is but nominally retained ; while numerous classes of the community are entirely excluded from participating in its unspeakable benefits, which are alike necessary for, and covenanted to, all the creatures of God. It is the spirit of Competition, which has robbed these various sufferers of their just and indefeasible rights. The coach-driver, horse-keeper, and other servants of the public, who are kept from the house of God, and obliged to work as hard on the Sunday, as on any other day in the week, have as good a natural right to the privilege, as any other class of men, and, certainly, no less need of it.* But if, by depriv-

* Note M.

ing them of the opportunity of public worship, we debase their moral characters, and brutalize their minds, we are justly chargeable with the immoralities and cruelties, of which they are so often guilty. And why is the poor horse to be denied his sabbath-rest, and not allowed to spend his Sunday as he pleases, to gambol and frolic in the pasture free from the trammels of harness, or to eat his hay or corn in the stable, undisturbed by the call of his driver, and the rumbling of the wheels? The poor drover, too, why is he to be compelled to press his weary way along the road, all the week long, and find no rest for the sole of his foot, on that blessed day, when all around breathes the spirit of peace; and Nature, with her thousand smiles, and sweetest voices of harmony and praise, calls him to repose from his toil, and enjoy that rest, which has been given to the world by its bountiful Creator? How painful must be the feelings of the poor Scotchman, who, in dirty garb, drives his lagging herd along the dusty road, as he hears the bell, that calls the village congregation to assemble together, to worship God, and keep the Sabbath-day holy; and then bethinks him of the home of his youth; the manner in which he was taught to reverence that sacred day; the aged parent, who oft exhorted him to attend to his duties; the simple kirk, where his forefathers were wont to unite in prayer and praise; and the venerable minister, who opened out the truths of God's holy word, in so plain and heart-searching a manner, that the very thought of it touches a tender chord, and opens a fountain that had long been closed; and the hard-visaged man

hangs down his head for a moment, and wipes away a starting tear ; and then, whistling to his faithful dog, which follows at his side, hurries on his way faster than before ; and with sharper blows of his cudgel, and louder pitch of his voice, calling to his beasts, strives to force away the painful convictions, which thus, in a moment of recollection, had intruded themselves, unbidden, on the heart of the backslider ! But, though he soon succeeds in driving away the serious and sad impressions, which, in spite of himself, had been excited in his mind, the painful thought will continually recur, though weaker and weaker still at each return ; and the hardened Sabbath-breaker will find no rest in body or in spirit, but what he may snatch, during an interval of toil, at some road-side alc-house, amidst the noisy mirth of his drunken companions, who drive away thought with riotous merriment, and drown reflection with intemperate excess. But what, meanwhile, must be the hardening, debasing, and corrupting influence of the repeated process of silencing conscience, on this unhappy man ? He is well aware of the sinfulness of his conduct ; he cannot, like some, plead ignorance as an excuse ; on the contrary, he feels within himself, that he is a grievous offender. Thus he becomes more and more flagrantly abandoned in vice ; and having set out with merely hiring himself to an ungodly master, and then having lacked courage and strength of principle to resist temptation, he goes along the downward road of vice, and lands, at last, on the brink of the pit of destruction ; among the most desperate characters, in the haunts of the infidel, and in the seat of the scorner.

In reply to the above statement, it may be said, that throughout the supposed case, the offender acted wilfully, and was under no compulsion to do wrong; and that the blame must, consequently, rest entirely upon himself. Now, we willingly admit that no compulsion was exercised; otherwise there would have been no guilt incurred, and the effect would have been very different. But we cannot allow, that the blame of this demoralizing process rests entirely upon the unhappy subject of it; but, on the contrary, we affirm that a large proportion is due to the Government of the country; which allows one of its subjects thus to be seduced into wickedness, through the powerful contagion of vice, and the unrestrained eagerness of Competition, among men, whose only object is to make gain, and to advance themselves in the world, at whatever cost of virtuous principle, or with whatever injury to the cause of religion, and interference with the duties owing to God and man. He, who offers a premium upon immorality, who acts the part of a tempter to his fellow men, is surely deserving of universal execration among Christians; as doing the devil's work, and throwing down the barriers of public virtue, with a high hand. When we consider what power there is in money to corrupt the mind, and lead it astray, how readily it acts as a bribe to pervert right, and silence the voice of conscience, we may see the propriety of classing those merchants, traders, and others, who employ their labourers on the Lord's-day, with the greatest enemies of public morals—the hirer of the base assassin; the receiver of stolen goods; and the lodging-

house keeper, who makes gain by the wretched victims of prostitution.

A Christian Government should act upon Christian principles ; and not be turned aside, by the clamour of interested men, from consulting the interests of society at large. In order that humanity may be exercised towards the irrational creatures, it is requisite that some limitation should be affixed to their labours, and the exertions exacted of them ; and the first and simplest proposal, that we can make, is this ; that the Sabbath rest should be strictly and rigorously enforced, in all cases, where a clear necessity for labour cannot be made out ; a necessity which does not depend upon avaricious motives, and the eager competition of money-hunting traders, but which is suggested by the voice of reason, religion, and humanity. The very check, which is thus imposed on the tide of Competition, will act favourably for the best welfare of the country, its moral and religious interests. There will be a pause—a breathing time afforded, in which men will be made to think more calmly ; and, opportunity being given for spiritual improvement, we may hope that, in many cases, religious impressions may be made, and virtuous habits formed ; which will favour and promote the efforts, that are now so generally making, for the moral reformation of the people.

The immediate consequence of the strict enforcement of this rule, must be, that all trade and commerce on the Lord's-day must cease ; all Sunday travelling be put an end to. No coaches will pass from town to town, disturbing the peaceful inhabitants, and keeping numbers away

from the house of God. No waggons will travel along the road, on that day ; but the waggoner, having put up his horses on the Saturday night, will be able to attend Divine Service, at the nearest church. The drovers will enjoy the same privilege ; and their weary herds will take the rest they need, after their long and fatiguing journeys. Arrangements would soon be made by all parties, conformably to this restricted mode, and no inconvenience be ultimately felt. Thus, we may hope, a moral and humanizing influence will operate on the character of our labouring classes, with beneficial effect ; and less of cruelty and depravity be exhibited, in consequence. The brute creation will, therefore, be doubly gainers. No doubt, this plan would, at first, meet with great opposition from many parties, whose worldly gain would be affected by the change. Many will complain of the great inconvenience and hindrance to trade and commerce ; and great will be the outcry of all the worshippers of Mammon. But we heed them not : their interest is not the interest of the country, if it must be secured at such a sacrifice, as that of the infringement of the sacred law of God, and the righteous ordinance of man. But it is not true, that any real loss will be sustained, by the public, on this account ; on the contrary, we might boldly undertake, as in the case of the West-Indian slave-holders, to compensate any who, after a fair trial, should be able to prove that they had been sufferers by the change ; because, although some few instances might be found of such a nature, the great general benefit would far more than repay us for the sacrifice ; and, probably,

those who complain most, would be ultimately gainers, rather than losers, by the exchange. The present habit of Sabbath labour is decidedly a national evil, even in a worldly point of view. Work enough can be done in the six days of the week ; and neither the labourer gains in wages, nor the master in the sale of goods and general receipts, by the practice ; while both man and beast are thus suffering serious and irreparable injury.* But whatever be the probable result, let us do our duty, and trust Heaven with the consequences—"Fiat Justitia, ruat cœlum." This, however, is but a small part of that justice, which we owe to the animal creation. The labours and exertions exacted of them by man, are often far beyond what the demands of reason, and the claims of mercy, can allow. But, at present, there is no redress ; if the owner choose to overwork his beast, if he put him to the most distressing and overpowering labour, if he compel him to perform the most severe task, yet, so long as there is no overt act of cruelty, the law cannot interfere, and justice can take no hold of him ; though, in fact, he is no better than a cruel tyrant, grinding his poor slave under the yoke of a most oppressive bondage. Now, what remedy can be suggested to meet this painful case, alas ! too common in these days of inordinate Competition ? The question is not without difficulty. The very novelty of the enquiry invests it with anxiety and strangeness ; and many will be ready to brand, as enthusiasm, the very attempt at something so unusual, as the limitation of the labours of animals,

* Note N.

and transmuting their intolerable slavery for a reasonable and merciful servitude. We may, therefore, well feel a diffidence in entering upon ground so new, and crave the patience and candid attention of the reader, while we attempt, however feebly, to offer an opinion, and present a few suggestions on a subject, which has not hitherto, in our view, been sufficiently considered. And, here, a case suggests itself to our minds, as offering a parallel to the present case, and forming a precedent for the proposed remedy ; we mean, that of the Factory Children. A Bill has lately been brought into Parliament, to limit the hours of labour required of these poor sufferers ; who have in numberless instances been worked to death, and otherwise injured for life, and their span of existence materially shortened, by the extreme toil which they have been made to undergo, by their unfeeling task-masters. Considering that they are unable to judge for themselves, and their parents in too many instances unfit to take care of them, the present measure, wisely and humanely, steps in between them and their employers ; and, like a kind guardian and faithful protector, forbids an undue exertion of their feeble strength, and fixes the limits, beyond which they shall not be required, or allowed to work. Now, we would apply the same principle to the case of dumb animals, which are also unable to help themselves, but are placed under the guardian care of man ; not to be the slaves of his pleasure, but the helpers of his toil. Why should not a law be passed, fixing the number of hours, beyond which horses, and other beasts of burden, shall not be employed, during

one day ; also, the distance, which shall not be exceeded in one day's journey, or for one stage of it ? To which we must also add, a limitation of the speed, beyond which no horse should be driven or ridden ; and the greatest weight, which should be drawn or carried. These limits of maximum exertion to be required of the different useful animals, which are employed by man, would, no doubt, need much enquiry and observation, to fix them accurately, and might, after all, admit of many exceptions. But, surely, the difficulty of the undertaking should not deter us from the attempt ; unless it can be proved wholly unreasonable and absurd, or plainly impracticable. Neither of these alternatives, we believe, can be maintained ; what is clearly practicable in the case of factory children, is not impossible, with respect to brute beasts ; and there can be no absurdity in a measure, founded upon accredited principles of reason and humanity, and loudly called for by the gross excesses of unfeeling and tyrannical oppressors. If any think, that the differences of age, strength, speed, and the like, interpose difficulties, in the way of legislation on the subject, which are wholly insurmountable ; let them consider, that the same sort of difficulties exist, in the analogous case of factory children, who are found also of all ages, and possessing very different degrees of health and strength ; and, yet, a measure is capable of being framed so as to meet the necessities, not indeed of every individual case separately, but of the whole collectively ; by establishing a superior limit, beyond which no children of whatever age are to work, which as it is framed to meet the wants of the

younger and more feeble, *à fortiori*, includes the capabilities of the older and more robust. Each may not, indeed, be worked to his full strength; that is neither desirable nor safe; but we are bound to take care, that none shall be made to exert themselves beyond it. On the very same principle, we propose to frame a Bill for limiting the exertions required of dumb animals; namely, that no horse, or other beast of burden, shall be worked above a certain number of hours per day, made to go beyond a certain speed, and perform above a certain distance at once, or to drag above a certain load; and we would appoint guardians of the animal creation, wherever it should be found needful, to see that the law was carefully complied with, affixing penalties to its violation, and exacting them with rigour. Such a measure would, by degrees, put a stop to the whole system of Racing, and our fine pieces of ground, thus shamefully misappropriated, might be turned into places of healthful exercise, and innocent amusement. It would, then, be as unlawful to enter a horse on the Racing-list, as it is, now, to take out a share in a lottery; and we should regard the extinction of the former practice, in much the same light as that of the latter, and hail it as a public benefit of great national importance.* We must expect, indeed, that the scheme of humanity, which we have advocated, will not be suffered to pass into a law, without much and violent opposition. This we must be prepared to meet and combat, with the

* Note O.

weapons of patience, perseverance, and diligence ; not doubting that the right cause will ultimately triumph. The sufferings of the poor animals demand our exertions in their behalf ; injured Humanity demands them. The war of extermination has been commenced, by Avarice and inordinate Competition ; and will not terminate, while the poor slaves of oppression have anything to lose, and until numbers are driven, lame and maimed, a woful spectacle, into the horse's last sad home, to suffer the shocking tortures, and undergo the piecemeal fate, of the knacker's yard.

Nor is it the voice of Humanity alone, which calls upon us to take some decisive step, in putting a stop to the cruelties of mankind. Reason also, and prudence, and our own interest, if rightly understood, alike require that something should be done ; and that both speedily and effectually. It cannot be, that wicked barbarity can go unpunished, even in this world. The unfeeling owner may, for a time, apply the scourge, and grind his cattle beneath the galling yoke, with apparent impunity ; but it will not be always so. Justice follows behind, with slow, but certain step of awful retribution.

"Raro antecedentem scelestum

"Deseruit pede Poena claudo."

HOR. OD. III. LIB. 3.

Witness the numerous and shocking accidents, which have happened, and are daily occurring, through the cruelties inflicted on dumb animals. How many persons are run over, by carriages driven at a furious rate ; how many are thrown out of their vehicles, and not always escape with

life, by compounding for it with serious bodily injury ! How many have been gored by over-driven beasts, and met with an untimely end ! How many coaches have been overturned, while racing ; and thus a speedy punishment has been inflicted on the thoughtless drivers, whose “tender mercies” to their fine horses, were “cruelty” itself ! But we need not multiply instances ; does not the voice of Nature, which is the voice of God, call loudly upon us, to interfere between the oppressors and the oppressed, and to prevent the injury and loss of the good creatures entrusted for our use, by means of that abuse, of which too many are so flagrantly guilty ? Though we should still stop our ears to their cries, and continue deaf to their pathetic pleadings for our compassion, there is One above, who hears them, and notices the wrong done to His creatures ; and who will hereafter make us to know, and feel, that these things were “noted in His book.” But, surely, we do not appeal in vain to the humanity of the British Public, the feelings of a Christian Nation, and the justice of a Christian Legislature. . A disposition for kindness and humanity, has ever been highly esteemed among mankind, even among heathens. It is recorded, in the Grecian history, that when, in the assembly of the Areopagites at Athens, “a small bird, to escape the pursuit of a larger one of prey, took refuge in the bosom of one of the Senators ; he, being of a cruel disposition, threw it so roughly from him that he killed it. Whereupon, the Senate instantly banished him from their presence ; declaring, that he, who was destitute of humanity, was

unworthy of honour.”* The Poet Cowper refused to “enter on his list of friends” the man, who “wanting sensibility—needlessly set foot upon a worm,” whatever other qualifications of friendship he might possess. And, surely, we may expect much from the people of this enlightened nation, this land of philanthropy and benevolence, the country of Howard, Thornton, and Wilberforce; whose humane institutions rise on every side, in architectural beauty and grandeur; and whose charity, “beginning at home,” but not stopping there, has stretched out a long arm of benevolence across the ocean, and reached the most distant corners of the globe; so that there is no “dark place of the earth, full of the habitations of cruelty,” where the voice of British charity has not been heard, and the sweet influence of British mercy has not been felt. Britain has had a tear to shed for every sorrow, and a balm to administer to every wound. And shall the irrational creation, alone, be excluded from the reach of her compassionate regard, and be deemed to lie without the sphere of her benevolence? It cannot be. Justice should precede generosity; and it is but justice that those poor animals, which have toiled in our service, should be protected by us from injury, and be watched over with faithful care, by those who owe so much to their labours. What can be more ungrateful, than to cast off in old age the noble animal, whose youth and vigour was devoted to our assistance, or our pleasure? Irrational as

* See Dr. Booker's Sermon on Cruelty to Animals.—*Voice of Humanity*, Nov. 15, 1831.

they are, they have, like ourselves, the powers of animation ; they possess the keenest sensibilities, and are endued with an instinctive sagacity ; faithful to our service, they are ready, in some instances at least, to lay down their lives in our defence ; and as for the least observant among them, even “ the ox knoweth his owner, and the ass his master’s crib,” and seem to claim from him in return, the kind recognition of a friend. They are our companions in suffering and toil ; living, they work with us and for us ; and, when dead, they supply us with food, with clothing, and other necessaries of life. What kindness can there be in his breast, who can forbear to sympathize in their simple pleasures ? What humanity can he claim, who would not ease their labours, and moderate their toils ? But can he have anything of mercy or compassion belonging to his nature, who can wilfully put them to pain, and exact from them exertions which they are unequal to perform ? The ancients were not so unmindful of the claims of humanity. We read, in Plutarch’s life of Cato, that “ the Athenians, when they had built their Hecatompædon, set at liberty all the beasts of burden, that had been employed on that occasion ; suffering them to feed at large in the pastures, free from any further service.” He further observes, that “ it is agreeable to a humane, good-natured man, to take care even of his cart-horses and dogs, not only whilst they are young and useful, but when they are grown old, and past their labour ; that we are not to use living creatures, as we do our shoes or household goods, which we throw away, when they are worn out with use ; and that, were it

only to qualify ourselves for acts of humanity, we should, by long practice, accustom ourselves to be tender and humane, in these little things." The sentiment contained in the concluding sentence, is of the utmost importance ; and with it, we would sum up the whole argument. The object of National religious and moral Education, is to make men humane, benevolent, and virtuous ; but this end cannot be attained, if habits are allowed to prevail, both among young and old, rich and poor, which are directly at variance with the laws of Morality, and the precepts of Religion. Now, there is nothing more opposite to a religious and virtuous disposition, than cruelty ; and we have already shewn, by numerous instances and examples, its demoralizing tendency ; so that we may take it for granted, that we never can expect to see the people of any country walking virtuously and honestly in all their conduct, if they are in the habit of practising wilful cruelties upon the animal creation. The course of wickedness is often crooked, and difficult to trace ; but in this case it is direct and plain ; so that the man who would be disposed to start with horror, at the bare imputation or suspicion of cruelty, and say with Hazael, " Am I a dog that I should do this thing ?" (2 Kings viii. 13.) may possibly, in the course of a few years, or even a less space of time, by habituating himself to repeated barbarities, become so hardened in sin, as to commit the most shocking crimes, without hesitation, and almost without remorse.

Let us, therefore, as a nation, determine to set up a high standard of humanity, and enforce its observance on

all classes of the community. The case of infants, who cannot plead for themselves, is peculiarly touching, and calls for the deepest and most general sympathy, in their behalf; and so should the incapacity of the dumb and defenceless creation to plead their own cause, excite us to become their warm and zealous advocates, and gain them the attention of all, whose office it is to watch over the public interests, and ward off the approach of danger threatening any of its dependents. Let us adopt a consistent course of Rational Humanity. Let Parents train up their little children, in a detestation of cruel treatment of insects, and other living creatures; and instil into their infant minds a love of giving pleasure and doing good to all, even their rational, creatures. Let Youth be restrained from barbarous sports; and directed to a nobler aim, than finding amusement in causing pain and distress. Let Servants be prohibited from abusing the useful animals committed to their care. Let Masters require no more from them, than they are well capable of performing. Let the Higher Classes abandon entirely those cruel amusements, and savage sports, which disgrace this enlightened age; and turn their attention to the subject of compensating the poor injured animals, for the unjust treatment they have hitherto received. Lastly, let the Legislature and Government of the country direct their wise and diligent efforts, to the great and important object of limiting the effects of inordinate Competition, and so of preventing, rather than punishing, the practices of cruelty, under which the creation groans. Thus shall we have the hap-

piness of seeing the rising generation grow up, under the Divine blessing, more humane and virtuous, than any preceding ages have witnessed. The shocking enormities, and flagrant inconsistencies, which deform our national character, and blot our fair escutcheon, will be removed; and we shall, moreover, enjoy the high satisfaction, and holy delight, of imitating the example of our Great Benefactor, who is full of compassion to the meanest of his creatures; and shall learn to “be merciful, even as our Father which is in heaven is merciful.” (Luke vi. 36.)

NOTES TO SECTION II.

Note A. Page 76.

On this subject, the Author cannot help availing himself of the forcible language of one, with whose opinions he regrets that he cannot usually coincide. This writer expresses himself thus : “ From external slavery, encouraged by our manufactures, we might turn our eyes to the internal evils of the manufacturing system ; to the dense population accumulated in great towns, and occupied in works most incongruous to the human frame ; to the sensual habits notoriously engendered amongst the operatives in times of prosperity ; to their penury, discontent, and reckless violence in times of adversity. To me, a great manufacturing town, even in its sunshine days, is a most lamentable spectacle. I see, indeed, there, myriads of animals well fed, with abundance to eat and drink ; but where are the shepherds for this deserted flock ? Where is their religion ? What process is going on, in their minds, to draw them from the gross present to the past or the future ? Where are the means, the twentieth part sufficient, for their education or instruction ? and what are they but multitudes of rational machines, used merely for the acquisition of wealth, and then left to perish as the beasts ? Consider the amusements and relaxations of these poor people ; study their habits and inclinations ; inquire into the culture of the infant mind, in these thronging hives of Mammon ; look at them, in their general demeanour ; and then candidly say, whether a Christian ought to wish for the continuance of this modern magic for producing gold—the manufactures of England ? ” The following is subjoined, in a Note to the above passage : “ I know of a great manufacturer, who, in forty years’ close attention to his business, has amassed an enormous fortune ; his workmen, in one establishment alone, are about fourteen hundred in number ; they receive the usual wages, which are more than sufficient for all animal wants, but no sort of attention is paid to the moral or religious condition of this army of operatives ; there is no school for children ; no mental help of any description for the adults. They do their work, and receive their wages ; for the rest, they are utterly neglected and left to themselves. There is no law of the land violated here ; but is not the law of the

human family violated, and is not the Father of all, the Judge of all, also? Money hardens the heart; how many hearts are not hardened by our gigantic manufactures?"—"*Letters on the Church of Christ*," by R. M. BEVERLEY.

Note B. Page 80.

The following is from a Provincial Paper, respecting the London and Birmingham Railway, then opened for a part of the line only :

"The Wonder, Shrewsbury Coach, seems determined not to be outdone by its flying adversary, without a struggle; it left London on Monday morning at the same moment that the trains left Euston Square, and reached Birmingham just 20 minutes before them."

Note C. Page 81.

The following extract from "The Weekly Entertainer," though of a very ancient date, may serve as a specimen of the oppressions alluded to :

"Two horses started, April 16, 1793, at Whitechapel Church, to proceed 100 miles in 12 hours. On their return, one of them died within 32 miles of town, having performed 68 miles of the journey; the other crawled through Chelmsford, with a boy on his back, to the 27th mile-stone, and died—wanting 23 miles to win the bet." We are happy to find added, what we fear would not now be the case, in this more refined and cultivated age, "Execration, on the whole road, attended the brutal owners of the two fine animals, that were thus cruelly sacrificed."

Note D. Page 81.

The following extract from a letter in "The Voice of Humanity," No. 6, forcibly depicts the barbarity of the practice of racing Coaches :

"Two Coaches have been racing from Plymouth to London and back, (to the great danger of all whom they may pass on the road) for some time. The journey is about 220 miles; and a number of poor horses have been whipped that distance, (according to the boast of their brutal owners,) in 19 hours; viz. 5 hours less than the mail is allowed, or upwards of 14 miles per hour. But if you have not seen these poor, tortured animals, arrive at the end of their stages, tottering, trembling in every limb, joint, and nerve, nearly blind with exertion, foaming

with sweat, and gasping for breath, you can form no idea of their sufferings, nor can I find language to express the horror and indignation which I felt, at witnessing this hellish scene of torment, while at Chudleigh, on my way to this place." (*Honiton, Sept. 1st, 1831.*)

Note E. Page 84.

The poor ass seems to have been the victim of cruelty, even in Homeric times, as appears from the following simile :

Ὀς δ' ὄσ' ὄνοι παρ' ἄρουραν ἰὼν ἰβήσατο παῖδας
 Νωθῆς, ᾗ δὴ πολλὰ περὶ βόσκαλ' ἀμφὶς ἰάγη,
 Κίριε σ' εἰσελθὼν βαθὺ λήϊον' οἱ δὲ τε παῖδες
 Τύπτουσιν βόσκαλοισι

HOMER, *Iliad xi. 557.*

Note F. Page 96.

The bad effects upon the moral character and feelings of Butchers, arising from their constant engagement in scenes of blood and slaughter, are greatly and unnecessarily aggravated by the many shocking cruelties practised in their trade, for the purpose of pleasing the pampered appetite of their customers. We allude particularly to the manner of bleeding and killing calves ; but, indeed, the whole system of slaughter-houses, as practised in this country, is savage in the extreme. The demoralizing effect of cruelty to living things, may be seen in the Billingsgate fish-women, who must be continually witnesses to the writhing tortures of suffering animals. The cruelty of crimping cod-fish has often been mentioned, but, alas ! is not discountenanced by a Christian Public.

Note G. Page 96.

The following passage occurs in a Note to a Sermon by Dr. Rudge, on "The Abuse of Animals :"

"At an early period of my ministry, peculiar circumstances brought me into frequent contact with prisoners in the cells of Newgate : and in the free, unreserved, and apparently faithful communications made to me, previous to their execution, I have had abundant evidence to satisfy my mind, that the history of the youthful hero of the *Four Stages of Cruelty*, is the history of almost every malefactor who has been brought to an ignominious end."

Note H. Page 96.

“In the beginning of his empire,” says the Historian, “he had a custom of retiring into his chamber one hour every day, where his employment was nothing but catching of flies, and pricking them through with a pen knife. Whereupon, one enquiring ‘Who was in the closet with Cæsar?’ it was wittily answered by Vibius Crispus, ‘*Not so much as a fly.*’” The same writer informs us, that “at the beginning of his reign he shewed himself so gentle, and abhorring all manner of cruelty, that upon reading that line in Virgil—

‘*Impia quam cæsis gens est epulata juvenicis ;*’

(Georg. ii. 537.)

he forbade the sacrificing of oxen. But this mercy was not long-lived ;” for this very Domitian, soon after, became such a monster of barbarity, that “his tender mercies” were literally “cruel :” and it is recorded of him, that when about to order any to execution, he pretended the greatest kindness towards them—had them at his table, and loaded them with favours, like victims fattened, and decked out for sacrifice ; and feigning to abhor the cruel necessity of inflicting capital punishment, he put them to death without a moment’s warning.

Note I. Page 97.

An account has appeared lately in a Provincial Paper, (“*Yorkshire Gazette*,” May, 1838,) of a trotting match against time, which was run near Borough-bridge, of 17 miles within the hour, and although won, the horse was so much overdone by the exertion, that it was obliged to be turned sharply round, when it arrived, to prevent its falling, and other means used for its restoration. But who can tell the inward distress which the poor animal endured, in thus being compelled by the stimulus of whip and spur to make an unnatural effort, for the sake of gaining a bet of a hundred guineas ?

Note K. Page 101.

The following extract from an interesting testimony to the practical benefit, and temporal, as well as spiritual blessing, obtained by keeping the Sabbath, by a Clergyman, formerly a Captain of a Whaler, is worthy of attention. He quotes from some other writer :

“Take, for example, that fine animal, the horse ; and work him to the full extent of his powers every day in the week, or give him rest

one day in seven, and it will soon be perceived, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being." Of this corroborative fact, the experience and observation of one of the most successful coach proprietors in the kingdom, afford very striking evidence. Speaking with him on the management of his very extensive business, he made this remark, in respect to the number and period of employment of his horses,—that he found it requisite to have a spare horse in every six, not only for supplying the place of any that might be sick, but, chiefly, for giving each horse a day's rest once every week! For he found, he added, that when the horses were worked continually, though employed only for an hour's stage to and fro daily, they were rapidly worn out; it was but economy, therefore, in horses, to give them a weekly rest!"

(Rev. W. SCORESBY'S "*Memorials of the Sea.*" p. 8.)

Note L. Page 103.

The following is an extract from a Petition of the Members and Friends of the Association for Promoting Rational Humanity towards the Animal Creation, presented to the House of Lords by the Bishop of London, Sept. 21st, 1831—"For the Abolition of Smithfield Market :"

"1st. That your Petitioners have long witnessed with surprise and regret, the demoralizing evils, the intolerable nuisances, and atrocious cruelties, which are solely dependent upon the inadequate space and ineligible situation of Smithfield, being now almost the centre of the Metropolis, though originally a *smooth field* without the walls of the City of London; and continued for the reception of twenty or thirty thousand cattle of various kinds, as the only Metropolitan Cattle-market for the supply of nearly a million and a half of inhabitants. And that great injury is sustained by the carcasses from blows, bruises, and wounds inflicted in Smithfield, which have been stated before the public authorities, by an experienced butcher, to be a twentieth part of their value; but which, if estimated at a fiftieth part, or that the quality of the meat be thereby reduced only one farthing in the pound weight, would amount to the sum of one hundred thousand pounds every year, of actual loss to the community.

"2nd. That the various cattle, after being kept closely wedged together, from the inadequate size of the market, by means of iron goads and wooden bludgeons, generally for ten or twelve hours, and sometimes for twenty, without food and without water, which is most

particularly requisite, are driven through our crowded streets to the slaughter-houses of the individual butchers, obstructing and blocking up the thoroughfares, and annoying our commerce; at some times presenting a distressing spectacle of exhaustion, lameness, and fatigue: while at others, the cattle, in an infuriated state, rush wildly through our crowded streets, producing not only terror and consternation, but very frequently serious injuries, and, in some instances, loss of human life.

“6th. That the demoralizing effects of the constant desecration of the Sabbath, by the employment of several hundred persons during the day, and the nuisance of the profaneness and blasphemy of drovers, from eight o'clock of the evening, and continued during the whole of Sunday night, are inseparably connected with the preparations for the immense market of Monday.”

Note M. Page 104.

The writer cannot forget a conversation, which once took place in his hearing on the outside of a coach, between a traveller who complained of the inconvenience of the coach not running on the Sunday, and the driver, who earnestly retorted—“It may be very well for you to talk about Sunday Coaches, but what is it for me, who have been working at it all the week; would it not be very hard, if I might not have a little rest, as well as the farmer's labourer, or other servants have?”

Note N. Page 110.

The following extract from the Rev. W. Scoresby's work, before quoted, is valuable, when connected with his own experience, detailed at large in that publication, to prove, that, generally speaking, whether by a peculiar blessing, (as no doubt there is,) or partly from natural causes, such as increased activity and diligence, those who have abstained from working on the Lord's Day have been gainers in consequence:

“Speaking with an intelligent and observant Captain of a merchant vessel, on the subject of Sabbath-abuses among seamen, he made the following judicious remarks, as the result of his own experience: ‘His firm conviction,’ he said, ‘was this—that the work done on the Lord's day never prospered. He had seen vessels in the West Indies engaged in taking in their cargoes on Sundays, the same as on other days, the owners paying the present penalty of double wages to the labourers:

he had noticed many ships' companies habitually employed in various duties, expressly arranged for their occupation on that sacred day : he had witnessed ships in the timber-trade taking in their cargoes, and making the Sunday a time of common labour, with a view of hastening the voyage ; but he never observed, and he had paid great attention to the result, that any of them were the gainers by the efforts they made.' ” An extensive proprietor of Steam-vessels, whose Company, one of the largest and best regulated in the kingdom, did no voluntary business on the Sunday, observed to Mr. S. that “ they found no particular inconvenience, and they were not aware of any loss being sustained by the observance of the Sabbath.”

Note O. Page 113.

Nowhere does the demoralizing tendency of inhumanity to animals, appear to have such a wide-spread influence amongst all classes, as at the Race-course, with its vile accompaniments of Betting, Gambling, Swearing, Fighting, Lewdness, and Intoxication—as if when men agreed to commit one sin, they opened the door to every other, along with it. Let us, then, put a stop to this system of legalized and fashionable cruelty ; and we may hope that many of its bad consequences will depart also. If it be argued in favour of Races, that they have been publicly allowed from the most ancient times ; so also, we reply, were other amusements, now confessedly unbecoming a Christian people, such as the fighting of gladiators, and combats with wild beasts. The usual argument, from the supposed necessity of keeping up the breed of swift horses, is greatly obviated by the introduction of Rail-roads, which render such speed comparatively useless.



SECTION THIRD.

THE BANEFUL EFFECTS OF INTEMPERANCE, PRODUCED BY COMPETITION IN THE UNRESTRICTED SALE OF INTOXICATING LIQUORS.

“*Insanire juvat.*”

HORACE, *Od.* xix. lib. 3.

The miserable and hopeless condition of the Drunkard—Rather to be prevented than cured—Drunkenness the curse of Britain; it is directly opposed to Morality and Education—The method by which *Lycurgus* taught children to abhor this vice—Its insidious character—Mistakes respecting the uses of intoxicating Liquors—Solomon’s advice on this subject—Only allowed as a medicine, and a cordial—Great danger of abuse in the latter case—Need of Medical advice to decide when they are safe and useful—Great waste which they occasion, and the little nourishment which the best of them contain—Scripture instances in favour of total abstinence—Modern testimonies—Eastern countries—Captain *Ross*—Spirits debilitate, instead of giving strength—Their sale should be restricted—Benefit to the Labourer from such a measure—The Spirit or Ale Drinker contrasted with the Brewer’s horse, to show the effects of these liquors—Increase of Intemperance occasions an increase of Crime—Vast consumption of intoxicating Liquors—Guilt of encouraging their sale—Great number of Beer-shops—The inconsistency of the Government—Sad demoralization of the Country—Contrast between the home of a temperate Labourer, and Drunkard—Duty of lessening the temptation—The Beer Act—Competition thus excited—The Gin Palace—Intemperance progressive—Charity not able to overtake its progress—Drunkenness in women—Extremity of demoralization—Consumption of intoxicating Liquors a gage of morality—Examples—New South Wales—The Royal Navy—London—The Irish—Savage Nations—South Sea Isles—The Highlands—Whiskey-drinking in Scotland—Drinking never gives real strength, either to

Body or Mind—Sin and evil of using stimulants habitually, especially in case of Ministers—Power of Example—New Temperance Society—practises total abstinence, but does not enjoin it upon all, on the ground of the inexpediency, not the unlawfulness, of indulgence—Protection and support thus afforded to the reformed—American Temperance Reformation—English ditto—Moderation dangerous—Higher Classes have corrupted the lower, and ought to reform them—Prejudices and objections—Necessity of Legislative interference—Sale of Liquors on Sunday an “abominable nuisance”—Public-houses in Metropolis do not answer original design—Necessity of making Intemperance more difficult and expensive, by raising Duties, and diminishing number of Licenses—Sir W. Scott’s opinion in 1817; has not been attended to—The Beer-houses, nests of wickedness, and nurseries of crime—They lead to Anarchy and Revolution—Call to Legislature to repeal the Beer Act, and prohibit Gin Palaces—General caution to beware of tempting others to Intemperance.

WE have already considered some of the evils arising from Competition, and the unrestricted pursuit of Gain, in the cruelties thereby inflicted on the animals employed in the service of mankind: we are now called to direct our attention to a class of sufferers not less pitiable, and more brutish than they—the poor infatuated drunkards; who, given up to intemperate excesses, are wasting their substance, destroying their health, ruining their reputation, and forfeiting their hopes for eternity, through the indulgence of a perverted taste for sensual pleasure; and, in addition to all this, are dragging numbers along with themselves into the same vortex of a hopeless misery and despair.

There is no case so truly and awfully deplorable, as that of a confirmed and habitual drunkard. A prey to the

worst passions of our fallen nature, lust and anger, he is hurried onward to the commission of the most dreadful crimes, at which humanity shudders; without the power of asking himself, "What am I doing?" Nay, should a friendly hand be interposed to snatch him as "a brand out of the fire," and arrest his mad career, he resents it as the intrusion of an enemy; and is ready to vent his fury, like some injured savage of the forest, on this new assailant. The voice of persuasion and remonstrance are alike lost upon him; he is "like the deaf adder that stoppeth her ear; and will not hearken to the voice of charmers, charming never so wisely." (Psalm lviii. 4, 5.) The only hope, that remains for this miserable and degraded creature, is, that, when at length he comes to himself, and is able to reflect upon the folly and madness of his conduct, he will be ashamed of such criminal excesses, by which he is sunk below the level of the beast, and will no longer indulge his vicious propensity. But, alas! this hope, reasonable as it may appear, has too often proved deceitful. The very nature of the poisonous draught produces a craving appetite for more; and when once the habit of indulgence has been formed, the greatest uneasiness is felt in the want of it; so that the deluded sufferer by his own misconduct will rather undergo the severest penalties, and risk all the dreadful consequences of intemperance, than be without that cordial, so grateful to his present feelings, and now become, in his mistaken idea, almost necessary to his existence. Not that it is absolutely impossible to reclaim the drunkard; many happy instances are

on record of the contrary ; but the great difficulty, and we may add, the improbability of its being accomplished, when once the habit has been formed, and the moral character become thereby depraved, should impress on us the importance, in the first place, of removing and lessening the temptations to the commission of this vice, and secondly, of putting difficulties in the way of practising it ; so that, if we cannot banish intemperance from the land, and drive it out of the country entirely, the evil may be, at least, so limited and circumscribed, as to hide its head in darkness and obscurity, instead of stalking through the length and breadth of the land, as at present, with a bold and unblushing face, even at broad noon-day.

Drunkenness is indeed the curse of this country, the pest of society, the peculiar disgrace and stain of Englishmen, which has brought shame upon us as a nation, and made us the scorn and reproach of foreigners, who have beheld with surprise and abhorrence the gross extent, to which this vice has become common and habitual amongst us, from the crowded streets of our great metropolis, the chief city in the world, to the most retired village of our island kingdom ; and, with justice, have they reprobated the inconsistency of a nation which boasts of her Science and Philosophy, the land of Arts and Commerce, the country of Bacon, Locke, and Newton, being given to so degrading and besotting a practice, which takes away the use of the rational faculties, and deprives a man of the honour and prerogative of his nature. It need scarcely be added, that Intemperance is directly opposed to the for-

mation of a moral and religious character, and to all that culture of the mental faculties, and inward principles of action, which is the object and business of Moral and Religious Education ; and which, in a former Section, we have endeavoured to recommend and enforce, as that which it is the great and important duty of the Government to provide. So far is drunkenness from being compatible with morality, that it saps the foundations of all rational instruction, and makes it worse than useless ; since, if it can be employed at all in such a state, it will only be in a way to injure and annoy, not to improve and benefit another. So deeply convinced was the great Spartan lawgiver, Lycurgus, of the evil influence of this sin upon the national character, that he taught the Lacedæmonians to give their children a disgust of it in their youth, in a manner sufficiently barbarous, and in accordance with the tyrannical spirit of his age, and the character of the system which he adopted ; namely, by making one of their Helot bondsmen drink to intoxication, and exposing him, in this state of brutal insensibility, to their scorn and abhorrence.* As Christians, we cannot approve of such an example, which is in direct contradiction to the precepts of our holy religion, which teaches us to “love our neighbour as ourselves;” but we may learn from it, how truly disgraceful is the nature of this offence ; and it may lead us to warn our children betimes to beware of its seductive influence, which creeps upon

* If Lycurgus did not directly teach this practice, it was in accordance with the rest of his instructions, and grew out of them.

the mind before we are aware ; and when once it has thrown its noose over the head of its unsuspecting victim, and entangled him in its fatal snare, usually leads him on from bad to worse, a helpless and hopeless captive, to be given over to the chains of ignominy, and irretrievable ruin. From the first recorded case of intemperance, (Gen. ix. 21.) to the present time, this poisonous and deadly pest has insinuated itself, like a viper hid in the grass, unseen and unobserved, under a specious guise of social pleasure, and innocent gratification, and thus has obtained an entrance into our bosoms, and, fastening on its wretched victim with its envenomed fangs, has inflicted a deadly wound. We must, therefore, guard against the approaches of a sin, which, when frequently committed, may prove to be beyond the reach of a remedy, and defy all our endeavours to effect a cure.

The greatest misconceptions have long prevailed respecting the nature, necessity, and use of those intoxicating liquors, which are the fertile sources of so much evil and misery to mankind. No doubt they have their proper service, which renders them, when judiciously applied, highly valuable ; even as the most acrid and deadly poisons are found to constitute the materials of the most potent and successful medicines, which the skill of the apothecary has discovered. Thus Chemistry informs us, that all fermented and distilled liquors contain a portion, larger or smaller, of pure spirit of alcohol, which is a pungent stimulant and slow poison, and of a nature utterly disqualified for nutriment, and calculated to produce the greatest

injury to the human frame.* It is true, that "wine makes glad the heart of man," (Psalm civ. 15.) but it does not follow on that account, that the mirth which it imparts is always, and in all cases, desirable or beneficial, or in fact, that it contains any elements of true and permanent happiness. The wise King of Israel, who was also an inspired Prophet, repeatedly warns us of the deceitfulness of that pleasurable excitement, which is produced by the free use of strong drinks. He tells us, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby, is not wise." (Prov. xx. 1.) And again, in another place, he exclaims, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." (Prov. xxiii. 29—35.) This passage most truly and graphically describes the effects of this shocking vice, in brutalizing the character, stupefying the faculties,

* Note A.

inflaming the lewd appetites, kindling the bad passions, leading to quarrels, blows, and wounds; making even a wise man a fool; and lastly, producing an infatuation almost exceeding belief, if it were not the subject of daily observation; namely, a craving desire for fresh inebriation, and repeated surfeits, even while the disgraceful marks of recent punishment, the result of intemperance, are yet fresh upon the person of the drunkard, and his faculties are steeped in the stupefaction and drowsiness, which has resulted from the swinish pollution; yet, notwithstanding this, he says, "I will seek it yet again." For, "as a dog returneth to his vomit; so a fool returneth to his folly." (Prov. xxvi. 11.) Those, who are weak and sickly, may indeed do well, upon proper advice, to follow the Apostle's recommendation to Timothy, and "use a little wine for their stomach's sake, and often infirmities:" (1 Tim. v. 23.) but this is widely different from taking it as a pleasurable excitement, and to stimulate a convivial spirit of gaiety and merriment. This latter is a species of luxury and self-indulgence, which Christianity shews no favour to, if it does not plainly condemn; and which the wisest of men most emphatically denounces, in the following striking passage: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more." (Prov. xxxi. 4—7.)

The only uses of intoxicating liquors here allowed, are for the *sick*, and the *sorrowful*; as a medicine, and a cordial. With respect to the former, there can be no question, that for bodily ailments, as we said before, strong drinks are valuable, and it were sinful to reject them; nor can it be reasonably doubted, that for mental afflictions also they have their proper use; by that connection of mind and matter, which pervades the whole of our complex nature, and enters materially into every question affecting it. But it must also be remembered, that in the latter case, as a cordial, intoxicating liquors are peculiarly liable to abuse, and should at all times be administered with a very sparing and cautious hand; lest what is intended for a medicine, prove a poison to the sufferer, and aggravate the disease which it was designed to alleviate. For we know too well, by sad experience, how apt this is to be the case with those, who have had recourse to wine, and other liquors, as an opiate to assuage their inward griefs and distress of mind, and, instead of comfort, have found only increased misery and wretchedness; and thus, beginning at first with a moderate draught, and not experiencing the relief they expected, or, at most, only a temporary suspension of their anguish, they have gone on increasing the demand and indulgence, till they have sunk into the abyss of confirmed drunkenness; a burden to themselves, and a pest to all around them. But, however numerous the cases may be, in which men wickedly abuse the gifts of God, and “add drunkenness to thirst;” (Deut. xxix. 19.) we do not deny that there are many who, in their own opinion, at least, and honest intention, use them lawfully, “for

strength, and not for drunkenness ;” (Eccles. x. 17.) as provided for their refreshment after toil, to recruit their exhausted spirits, and to invigorate their languid frame. Still we think, that even this point should not be too readily assumed by any one, without sufficient proof that *he* is really deriving benefit from this moderate use of the creatures of God. Without denying the lawfulness of using such stimulants, it may be doubted whether intoxicating liquors, under any form, however modified, do yield any considerable nourishment, or possess the power of affording that relief and support to nature, which has usually been assigned to them. We know the force of early prejudice, and also the blinding effect of interest and pleasure ; and for these we must make some allowance, in forming our estimate on the subject ; which is certainly deserving of calm and serious enquiry, so as to obtain, if possible, a correct and impartial judgment. It cannot be denied, that, in numerous cases, the necessity of such indulgences has been supposed, and taken for granted, where they have been absolutely and seriously prejudicial ; nor has the use of such stimulants been clearly made out, in many more instances, where they appear to have been harmless. The nature of the human constitution is so intricate and perplexing, to an ordinary enquirer, and contains so many mysteries unexplored, or at best but imperfectly understood, even by the initiated, that it is no wonder, if, while there is much difference of opinion on the subject among the learned professors of the science,*

* Note B.

many private individuals have stumbled and fallen into serious error, when venturing to prescribe for their own ailments ; especially when appetite and inclination, rather than reason and judgment, seem to have been called in for consultation on their cases. Many collateral circumstances have to be taken into account ; many corrections to be applied to the rough calculation ; before the problem can be fairly solved, with any just hope of a true result. We shall, therefore, leave such discussions to wiser heads than our own ; and simply add to the above statement, the fact, undoubtedly ascertained, that whatever may be the use of ardent spirits, they afford no positive nutriment at all ; and although, in the case of wine, beer, and fermented liquors generally, there is usually to be found some portion of nutritious matter, yet the quantity thus suspended in the fluid is very small, compared with the waste occasioned by the process of preparation ; so that the poor man, who is tempted to spend his money in such kind of support as this, is doubly cheated ; for, not only does he imbibe all the poisonous and deleterious qualities of the corrupted compound, but he loses a great part of the real value of the genuine material employed ; and thus pays, for the food obtained, a price far above its worth.*

When we turn, as all true Christians will ever do, to the Scripture testimony on the subject, we find, that, although wine was used on various occasions, there were many intimations of the great danger of abuse to which it was liable ; † and while the Priests, when serving in the

* Note C. † Note D.

Temple, were restricted from its use entirely, a peculiar blessing seems to have attended those, who were remarkable for their self-denial, and abstinence even from the usual and allowed indulgences of this kind. An instance of this we have in the Nazarite Samson, of whom we read, that "the child grew, and the Lord blessed him;" (Judges xiii. 24.) and what prodigies of valour and strength were, by the assistance and blessing of the Almighty, performed by this renowned water-drinker, for such were all the Nazarites during the period of their vow—and such was Samson to the day of his death. (See Numbers vi. 3, and Judges xiii. 7.) It is remarkable, that his mother, also, was nourished only by unintoxicating beverage, in bearing so robust a child; and when he was exhausted by fatigue, it was by pure water he was refreshed. (Judges xv. 19.) Another instance we have, in the case of Daniel, and his three companions in captivity at Babylon; who, rejecting the portion provided for them from the royal table, took only "pulse to eat, and water to drink;" and yet "their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." (Dan. i. 8—16.) The establishment and perpetuity promised to the house of the Rechabites, who so diligently obeyed "the commandment of Jonadab, the son of Rechab, their father, to drink no wine," is another proof of the same kind; which is reported by an eye-witness to continue to this day.* (Jer. xxxv.)

* See Journal of Rev. J. Wolff, Missionary.

To these must be added, the example of John the Baptist; who alone, of all that were born of women, was "filled with the Holy Ghost, even from his mother's womb." (Luke i. 15.)

There is no necessity to have recourse to miraculous agency, to explain such cases as the above; nor does the experience of modern times differ materially from that of these ancient worthies, as to the effect of total abstinence from intoxicating liquors. In Oriental countries, the use of strong drink is by no means so common, as in these colder regions of the North, where we erroneously, as we shall hereafter prove, suppose them to be needful; and the Mahomedans being prohibited by the Koran from drinking wine, this of course operates as a further check against the indulgence. Nor does this, their abstinence, prove unfavourable to their bodily vigour, if we may believe the testimony of an eye-witness; who informs us, that "in Egypt, in Persia, in Hindostan, and in other portions of the East, he had found that, without the use of any such stimulating drinks, there were athletic well-formed men, capable of enduring fatigue, and of performing the heaviest labour."* But we need not go so far from home to prove the point, that strong drink is not necessary to make strong men; but, on the contrary, has no power to increase strength at all. This has been proved experimentally by many individuals in this country, who have entirely discontinued the use of all intoxicating

* J. S. Buckingham, Esq.

liquors ; and have found, that, instead of suffering, in consequence, loss of strength, appetite, and other ailments, which fancy suggested as likely to ensue, they experienced an improved state of health, and bodily vigour, and were able to undergo more fatigue, with less permanent exhaustion, and more continued exertion, than before ; so that they were able to subscribe to the well-known Pindaric sentiment, ἀριστον ὕδωρ. On this subject, the testimony of that distinguished officer, Capt. Ross, R.N., is deserving of the most serious attention. He tells us, that he succeeded in abolishing the use of ardent spirits among his men, while they were exposed to the piercing cold of the Polar regions, when they had no substitute stronger than water ; from a persuasion, that they were not only unnecessary, but injurious to health. His language is as follows : “ It is difficult to persuade men, even though they should not be habitual drinkers of spirits, that the use of these liquors is debilitating, instead of the reverse. The immediate stimulus gives a temporary courage, and its effect is mistaken for an infusion of new strength ; but the slightest attention will shew how exactly the result is the reverse : it is sufficient to give men, under hard and steady labour, a draught of the usual grog, or a dram, to perceive, that, often in a few minutes, they become languid, and, as they generally term it, faint, losing their strength in reality, while they attribute that to the continuance of their fatiguing exertions. He, who will mark the corresponding experiments, in two equal boats’ crews, rowing in a heavy sea, will soon be convinced that the water-

drinkers will far outdo the other ; while no better testimony to this is required, than the experience of the men who work in the iron foundries. That is the hardest work, which falls to a man to do ; and so well do the labourers in this department know, that they cannot perform it if they drink even beer, that their sole beverage, during all the hours of this hot and heavy labour, is water. If London draymen and coal-heavers are of a different opinion, every one knows the result ; as the self-indulgence, which leads to this luxurious and profligate practice, is not less well known." He further adds, " Were it in my power, as commanding a vessel, I would exclude the use of grog, on the mere grounds of its debilitating effects, and independently of any ulterior injury which it may do ; reserving it for those cases, alone, in which its use may be deemed medicinal, or for any special reason, useful." We have dwelt the longer upon this subject, because we are of opinion, that erroneous views of the importance of strong liquors, and their use in supporting the labourer under his work, and improving his condition, are at the root of all that false principle of legislation, which, we humbly venture to think, has hitherto actuated our Government, on this very important subject. We are, therefore, deeply anxious, if possible, to disabuse the public mind of such notions ; and when we consider the amount of crime, misery, and pauperism, as well as disease, madness, and mortality, which is produced by intoxicating liquors, the abuse of which, in many cases, grows so imperceptibly, and, as it were, naturally, out of their use as a beverage

or refreshment, we cannot help mourning over the habits of Englishmen, and the fashionable drinks of Great Britain; and, instead of seeing any difficulty in the way of laying a heavy tax upon all such indulgences, we should rejoice to think, that a limit would thus be put upon their excessive consumption; while the vast sums thus thrown away at present, in an indulgence often hurtful, but scarcely ever necessary, would remain in the hands of the productive labourer, to increase the real wealth, comfort, and prosperity of the nation. We should, therefore, hail that legislator, as a real patriot, and friend to his country, who should invade the interests of the brewer, the maltster, and the distiller; by removing the articles of their production out of the reach of the multitude, who are usually unfit to be entrusted with them; nor should we be alarmed by the idea, that such a system of policy, by discouraging the trade, and rendering it unprofitable, would drive these liquors out of the country entirely. After such powerful evidence, that they are not necessary, we should consider such an event rather a public benefit, than the contrary.

How much better would the labouring man serve his own interests, and promote his own comfort and happiness, by spending his scanty earnings in good, wholesome, solid food; instead of squandering it away in those swashy drinks, drugged potations, or fiery drams, which only inflame his thirst, instead of quenching it; and, too often, rob his wife and children of the very necessaries of life. There cannot be a reasonable doubt, that if the money

usually expended in purchasing intoxicating liquors, were laid out in bread, and meat, for himself and his family, the comforts of the poor man's household would be vastly increased, and their healthy appearance, and capability for enduring hard work be greatly improved thereby. To take a lesson from the irrational creation;—only look at the brewer's horse, and contrast that noble animal, so full of health, vigour, and powerful muscle, with those wretched, shadowy forms, effete and emaciated with disease—the infatuated victims of the drunkard-making trade. They, indeed, spend their hard-earned money, which they have scraped together, in purchasing a liquid poison, or what has proved one to them; he, in Nature's instinct safe, rejects the bitter and the burning draught, and feeds richly on the grain employed in its manufacture; and mark the consequence. They pine away in a slow internal consumption, or else are bloated with external disease, and putrefaction; while he, who is unjustly called the brute, grows fat upon his wholesome food, and simple beverage, and proves that he is truly the more rational of the two. Indeed, there is only one brutish animal in the creation, which can properly be placed on a level with the drunkard; and that is the filthy swine—a just and faithful emblem of his habits and character. The rest of the irrational creatures live in the wise simplicity of Nature, and would turn away from the distasteful drink, which man swallows with greediness; while they thus enjoy the blessings of health, and injure not themselves by such

brutish excesses. As the ancient Poet so elegantly and beautifully expresses it :

“ Non Massica Bacchi
 “ Munera, non illis epulæ nocuere repostæ ;
 “ Pocula sunt fontes liquidi, atque exercita cursu
 “ Flumina, nec somnos abrumpit cura salubres.”

VIRGIL, *Georg.* iii. 526.

The increase of Intemperance, in the last few years, is very alarming, and demands the most prompt and serious attention of the Legislature. Magistrates have, in all parts of the country, complained loudly of the fact, and attributed to it the disorderly state of the lower orders. Judges, in their addresses from the Bench, have repeatedly charged the Grand Juries on their respective circuits, to restrain, by every means in their power, the growing evil ; which they have described as the fruitful parent of all kinds of vice and immorality, and the principal cause of the increase of Crime, of which they have also complained.* The Middlesex Magistrates, in particular, who have the best possible opportunities for ascertaining the fact, and whose high respectability and qualifications give great weight to their opinion, have taken decisive steps to arrest the progress of that torrent of immorality, with which the overwhelming prevalence of this most destructive vice threatens to deluge the land.† But, unless their laudable exertions are supported by the increased vigour of the law, and sanctioned by further legislative enactment on the subject, there is too much reason to fear that their labour will be in vain ; or, at least, fall far short of the desired effect.

* Note E. † Note F.

The Report of the Temperance Society informs us, that, during the last year, 31,402,417 gallons of ardent spirits have been produced, for home consumption in England and Scotland ; being about 2,000,000 of gallons more than in 1835 :—the cost of this enormous quantity being estimated at about eight millions and a half of money ; and the grain thus consumed, in forming a poisonous and deleterious liquor, being no less than two millions and a half quarters ; which would be sufficient to furnish 200 quartern loaves for every poor person in the kingdom.* What an awful waste is here exhibited of the good creatures of God ! And, when, besides the actual loss thus sustained, we add the still more appalling consideration of all the sin and wretchedness, occasioned by the wasteful consumption of so much valuable food, in forming a most baneful pest to society, and a most powerful incentive to vice : what shall we say to that Government which encourages such a vile traffic, and actually fills its coffers annually with the fruits of Intemperance, and the rental of profligacy and crime ?† If we may justly condemn that powerful body of men, professing themselves to be Christians, who, with whatever motives, and under whatever mistaken views, make a trade of idolatry, and raise a large annual income by the profits of pilgrimages to the Temple of Juggernaut, and the maintenance of other cruel and licentious rites of Paganism ; (and we trust, that few disinterested men will be found to defend such præ-

* Note G. † Note H.

tices as these, in this enlightened age and country;) then, assuredly, that Government will not be held guiltless, who, professing to deprecate the misery and depravity of the lower orders, and to uphold the laws and religion of the country, yet act in such a manner as to afford encouragement to that very vice, which is confessedly the parent of almost every other offence against religion and morality; who take under their protection those receptacles of the wicked and depraved of both sexes—the Beer-houses and Jerry-shops of the country—and foster by their legislation the growth of those stately temples of iniquity—the Gin Palaces of the Metropolis. Mr. Pownall, a highly respectable magistrate of the county of Middlesex, informs us, that no less than 3000 children, under the age of fourteen, were committed for crimes, arising out of drunkenness, during the last two years. And when we learn, from the same authority, that there are, at present, not less than 45,738 Beer-shops in the country, well may we shudder at the awful system of demoralization, which is thus carrying on, under the license, and so far, at least, with the sanction of Government. The inconsistency, and, as far as we can see, reckless want of principle of the Government, on this subject, is truly painful to a Christian mind to contemplate. While one Member of the Cabinet admits, that most of the riots and disturbances at fairs in Ireland have been occasioned by the use of ardent spirits, another rises up in his place soon after, and congratulates Parliament, that, although the duty on spirits was lowered, the revenue had not fallen off in consequence, for the consumption was increased by 3,000,000 gallons!

That the densely-crowded and demoralized population of our large towns and cities, should have become the victims of so contagious a vice, might not excite our surprise, however it might call for our commiseration, and benevolent exertions; but that the healthy, retired villages of the country, should actually swarm with these pestiferous retreats of intemperance—that every lonely lane, and quiet hamlet, should have its dark corner of drunken resort, a den of wickedness, where all manner of crimes are plotted and perpetrated, is really beyond expectation dreadful; and ought to alarm every real lover of his country, every true philanthropist, to active and immediate resistance; lest, haply, that fair land, which now smiles in peaceful beauty like a lovely garden, should again be turned into a barren wilderness, and once happy England become one wide-spread wreck of ruin and desolation.

“O fortunatos nimium, sua si bona norint,
“Agricolas!”

VIRGIL, *Georg.* ii. 458.

What happiness might be enjoyed by the humble tenants of the simple cottage, and occupants of the rural farm, who dwell by the margin of some silvery brook, or on the side of some woody hill, or in the hollow of some sheltered vale, watered by the meandering stream; did they but know how to make a right use of the bounties of an all-gracious Providence, and “use this world, as not abusing it.” (1 Cor. vii. 31.) Let us visit the home of one of those useful members of the community, an agricultural labourer; let us enter his humble dwelling, and

survey the order and cleanliness which prevails everywhere; the tidy housewife, a very pattern of neatness and industry; the smiling family, with rosy cheeks, and well-patched garments; the homely, but wholesome provisions spread upon the clean-washed board; and say, whether any earthly thing is wanted to add to their contentment, or augment their happiness? But, alas! all are not so. Let us turn from hence to the adjoining alehouse, and seat ourselves, for a moment, among its noisy customers at the bar. What a contrast to the quiet order of the temperate man's abode! What low language of obscenity and licentiousness, what oaths and profane jests offend the ear! How ragged and filthy are the garments of the idle loungers! What vice and passion, what ferocity, and lewdness, are depicted in their very looks! There is little to be seen of solid food; nothing of real comfort or quietness. The pipe of tobacco is the only peace-maker; and that is, at best, but a poor sleepy substitute for virtuous contentment, and domestic peace. But see that poor sot reeling out, who has spent his last farthing in drink, and is now excluded, to find his way home as well as he can; for no one cares for him. Follow the wretched man to his cheerless hut; he is a fellow-mortal, and is the heir of an immortal spirit, like our own; there, his tattered children, with their sorrow-stricken mother, wait his return, hoping to receive some pittance of his earnings; but wait and hope in vain: "his God is his belly," (Phil. iii. 19.) and to it he has inhumanly sacrificed their maintenance and support, as well as his own comfort and character. There is no fire in

the cold hearth, no food in the cupboard, no supply anywhere ; want and woe stare him in the face ; he storms, he bullies, he curses his fate, and again sallies forth, in search of some new adventure to drive away his cares, and yield him a fresh excitement. But there is no comfort still. The sun shines upon him, and Nature smiles, in vain. The gloom of death, God's curse, is around, within him ;—sin haunts his soul ; he cannot be happy.

“ Non umbræ aliorum nemorum, non mollia possunt

“ Prata movere animum, non qui per saxa volutus

“ Purior electro campum petit amnis——

——— “ oculos stupor urget inertes.”

VIRGIL, *Georg.* iii. 520.

Thus, many a wretched victim of Intemperance has been driven to the extremity of despair, and been tempted to commit the most dreadful crimes ; become a thief, a robber, a highwayman, a murderer ; lost his senses, and gone to a mad-house, or ended his course by suicide, or the gallows. This is no uncommon career of vice ; these things are the result of daily experience and observation. But woe to the country that tolerates such habits and practices ; that does not brand them with public execration, and repress them with the high hand of authority and power ! Alas ! we punish the sinner, but caress the sin ! The very reverse should be our conduct ; to shew no favour to the offence, but extend our tender mercies towards the offender. The poor infatuated drunkard, though by no means excusable, is not so much to blame for his riotous and wicked excesses, as the man who supplies him with liquor, without any restriction, though

he knows well what the consequence must be ; the man who provides the seductive draught of poisonous pleasure, too often drugged, to render it still more deadly in its seduction ; and the man who erects the scene of temptation, decks it out with gorgeous finery, and sets off the sale of his intoxicating liquors with all those arts, which are found but too successful in alluring multitudes of thoughtless creatures to their ruin.

It does not, surely, require much consideration to suggest a remedy, in part, at least, of these enormous evils. Let the Government, instead of encouraging, as they do at present, prohibit, or, at any rate, restrict the sale of intoxicating liquors. The amount of sin and wickedness produced by this means, the misery and wretchedness entailed upon the lower orders, and the profligate waste of money and food thus incurred, demand a prompt and determined effort, on the part of the Public and the Legislature, to repress so great an evil. Every thing that has hitherto been done, of late years, in the way of legislative interference with the sale of spirituous and fermented liquors, has been of such a character as to increase Intemperance, instead of diminishing it. The notorious Beer Act, which was professedly intended to allay the mischief, by putting an end to the monopoly of the Brewers, and providing a wholesome beverage, instead of the poisons vended by the Spirit-merchant and retailers, was, in fact, the very crown and consummation of the enormity ; throwing open the flood-gates of licentiousness, and letting in a torrent of drunkenness, debauchery,

and utter profligacy, to deluge the whole land.* From that fatal hour, no place has been secure from the ravages of the dread destroyer. The foul fiend has stalked, at noon-day, abroad over the country, and turned night into day with the glare of her illuminations, and the trophies of her destructive progress. Like the fabled harpies of old, she has pounced upon every article of food that she could reach, and has defiled that which she was unable to destroy.

The Competition excited by the Beer Act has been another most powerful and fruitful cause of increased mischief, temptation, and seduction. The low Beer-shop has vied with its rival in vulgar excess, and cheap profligacy; and every street and lane has witnessed an ignoble struggle for superiority, in the sin and shame of the drunkard-making trade. The Spirit-merchant has built his more extensive manufactory for Intemperance, and outdone his humbler neighbour in crime, by a wholesale process of demoralization.

It is not easy to exaggerate the expense and splendour, which have been lavished, in the erection and furniture of these shameful palaces of wickedness. The finest stone is squared by the mason, and carved by the sculptor, and fashioned by the architect, to form a mansion surpassing, in external magnificence, many of our public buildings, and the residences of our principal nobility. Taste and skill lend their art and ingenuity, at the command of all-

* Note I.

powerful Mammon, to array the filthy tempter in all the finery of her holiday attire. The joiner, the glazier, the painter, the gilder, receive their most extensive orders, and exhibit the master-pieces of their skill, to finish the equipment of this pandemonium of vice. And what is the object of all this expense and show? Is it to gratify those gaily-dressed females, who display themselves to the public behind the handsome counter? No—these are but the servants of this princely establishment. Where then, and who, is the master? For whom are all these costly preparations made? See that poor, miserable, scowling beggar, bending with decrepitude, and pining with disease and hunger; want and woe engraven on his visage, filth and rags his only covering, an oath on his lips, the drugged cup quivering in his hand: *this* is the master! Yes, this wretched man, if man he may be called, who is so far sunk below the level of the brute; this lost, depraved creature, and such as he, are the chief frequenters, and most considerable supporters of this splendid dwelling. It is to gain the pence of this lowest caste of the people, to fleece of their poverty the very dregs of the community, to wanton in the spoils of misery, drunkenness, and debauchery, that thousands of pounds have been thrown away, and the most sumptuous establishment is daily maintained. *O tempora, O mores!* Shame, and curse of London! It is thus that the myriads of her swarming population are sunk in the lowest depths of ruin; the Poor-houses are crowded with helpless paupers, the Prisons with abandoned culprits and criminals, and the

Asylums with lunatics.* The streets abound with vagrants and prostitutes, miserable men and women, and half-naked children ; the garrets and back alleys are occupied by gangs of the most desperate characters, who are ripe for every kind of wickedness, and only wait for opportunity to commit it. Drunkenness is the main cause of all these dreadful evils : it is not only demoralizing, but depopulating the country. The latter effect is not, indeed, perceptible at present, in a time of peace, and with so many sources of increase ; but the tendency of the evil is still the same as is found to be the case in savage nations, where it often cuts off a whole people. It prevails chiefly among the lower classes, the poor and depraved ; but is not by any means confined to them ; it is continually making fresh inroads on the ranks of the virtuous and respectable, and carries off its wretched victims, to swell the mass of the forlorn outcasts of society, which, but for these recruits, would rapidly diminish, and ultimately disappear. In vain the charitable exert themselves, to provide for the wants of the poor and destitute, by their humane and benevolent plans ; the progress of Intemperance, and its concomitant evils, far outstrips the course of Charity in her most active hours, when winged with all the ardour of her heavenly nature, and sustained by all the perseverance of her noble and disinterested purposes. There is still an ever-increasing mass of human misery to act upon, and it seems just like weaving Penelope's web ; there is no progress made.

“ Hills peep o'er hills, and Alps on Alps arise.”

POPE'S *Essay on Criticism*.

* Note K.

Nor is this dreadful evil confined to the stronger sex ; alas ! that it cannot now be concealed or denied, that woman, lovely woman, the gentle, the delicate, the elegant mistress of creation, the sweet charmer of the cares and troubles of life, the tender nurse, the affectionate mother, the faithful wife ; she too has been led astray by the deceitful snare ; has caught the infection of the Gin-palace, breathing around its pestilential vapours, and become the victim of that bloated monster, which, ever devouring, but never satisfied, is preying upon the vitals of the people, and, holding them fast in its talons, is proceeding to destroy, at leisure, both body and soul. We are told by those, who had made accurate observations on the subject, that among the thousands who daily resort to the principal Gin-shops in the Metropolis, a very large proportion, probably not much less than one half, are women !* What then must be the corrupting, destructive effects, of such a system as this ! A drunken female ! What a shocking thought ! To realize its horror, we must remember how Providence has fitted her to be a great moral engine, in the social system—a lever of uncommon power, to move the mass of the community ; a spring to impel the wheels of virtue, piety, and peace throughout the domestic circles which collectively make up the entire frame of the commonwealth, and a regulator to keep them in order, and moderate their movement. We must call to mind how all these purposes of Nature are blasted, and all her

* Note L.

benevolent designs perverted and frustrated. Who can well estimate too highly a Mother's influence, the moral weight of a Mother's example, the blessing of a Mother's prayers? Who can overrate the gracious design, which planted the softer sex beside the sterner nature of man, to sooth the asperities of life, and make him happy, by teaching him to be virtuous? Woman is the household Diana, as it were, of each man's hearth, the patroness of health, chastity, and domestic propriety; the best gift of God to his first-born, man, she ought to be treasured with tenderness, and protected with vigilance. But what a reverse to all that we have described, is presented in the family where the mother, as well as the father, are the slaves of Intemperance! When the father falls a prey to the cursed vice, sad indeed is the calamity, but still the mischief is not irretrievable, as long as the mother is sober, honest, and industrious. Though depressed by poverty, struggling with difficulty, and almost heart-broken with sorrow, still, many a virtuous woman has felt the hand of a gracious Providence secretly bearing her up under this heavy burden; and while the wants of her children have stimulated her to fresh exertions, and self-denying labours, she has risen above the natural weakness and timidity of her sex, and exhibited a pattern of self-supporting and sustained independence, truly honourable in its character; regulating her household, maintaining them in honesty and respectability, providing her children with food, clothing, and education; and all this by the fruit of her own unassisted toils, and notwithstanding the drawback of

a husband, who, instead of sustaining her and her children, basely endeavours to rob them of the scanty pittance she has so hardly earned.

But when the Mother also falls into the snare of the destroyer—when she carries her little ones along with her on the road to ruin, the entrance to which is at the door of the Gin-palace, the Ale-house, or the Beer-shop, miserable then, indeed, is the result, and truly awful and hopeless the catastrophe which ensues. All decency is thrown aside—the veil of natural modesty is cast off—woman is woman no longer. The Mother becomes a monster to her children, cruel to her babes; even her suckling is no longer the object of her regard. She will expose it to the piercing cold of winter—she will pledge the tattered garment which shelters it—she will rob it of its natural nutriment—she will poison the stream it imbibes: she will do this, or any other act of hard-hearted barbarity, to gratify her mad desire of that indulgence, the love of which has swallowed up all the better feelings and principles of her heart: her children are early taught to follow her example; she, who will not provide them with wholesome food, yet will not deny them a portion of the poisonous liquor: she has no bread, perhaps, for them to eat, but she gives them gin to drink. More callous and unfeeling than the ostrich of the desert, her children cry to her, but she hears them not; they ask for bread, and she gives them a serpent and a scorpion. The effect of this practice, of taking young children to such scenes of wickedness and immorality, can easily be conceived. They grow up in

every kind of vice; they are lost to every principle of Religion and Virtue. The Gin-shop is their School and Temple; they have no teachers but such proficient in sin, as take the lead among the depraved frequenters of these dens of impurity; and their associates are the worst of mankind. What, then, can be looked for from such intercourse, but that, every species of vice being thus brought together, they should corrupt each other, and, like the putrid materials of a dunghill, take fire within, and emit the pestilential fumes of a rank and virulent impiety?

As habits of vice naturally lead to Intemperance, so, on the other hand, drunkenness fosters every other kind of vice. They reciprocally act upon and augment each other; so that the more depraved is the population of a neighbourhood, the more drunkenness is usually found to prevail, and *vice versá*. Thus, the amount of the consumption of intoxicating liquors, at any given time and place, will form a measure, not unjust or inapplicable, of the state of morals and religion. Allowance being made for other circumstances, it will be true in general, that as the morality of a people advances or retrogrades, so also will their addiction to intemperate habits diminish or increase; and consequently, a gage is afforded, of easy and useful application, by which the rise or fall of public morals may, with sufficient accuracy, be ascertained.

Take, for instance, the colony of New South Wales; where, from the character of the individuals who compose the mass of society, liberated convicts, bankrupt adventurers, and others of doubtful reputation, the scale of

morality is necessarily very low. We find from the authority of one of its late Governors,* that the prevalence of Intemperance was so great a few years ago, that, in a population of 60,000 persons, no less than 245,000 gallons of spirits were consumed in a year, being an average of above four gallons for every individual. Now, comparing the above with that of two gallons, or thereabouts, which is the average in this country, we may form some idea of the habits of intemperance and vice, which commonly prevail in that unfortunate Colony. We are happy to add, that the formation of a Temperance Society, under the auspices of the gallant Officer above alluded to, and his lady, will, it is hoped, gradually effect an important change for the better, in the manners of the community.

Another instance of the degrading effect of intemperate and excessive use of strong drink, may be found in the sailors of this country, and particularly of the Royal Navy ; who, under the influence of a mistaken policy, a ruinous system of allowances in drink, alike injurious to health, morals, and the public service, were long suffered to form habits of intemperance, which, however repressed on board ship, too often led to behaviour on shore, truly disgraceful to the boasted defenders of the nation. Captain Sir Edward Parry has lately stated his opinion and belief, that " half the accidents which occur at sea, so often attended with loss of life, have originated in Intemperance." He added, that a strong temptation to this practice existed

* Captain Sir Edward Parry, R.N.

under the old system, now happily in part abolished, of “giving half a pint of strong spirit per day to every sailor on board a man-of-war; so that fifty gallons of ardent spirits were thus consumed on board a three-decker, every day in the year.” Surely, this was nothing else than a system of drunkard-making and demoralization, unadvisedly adopted by the Government, under the old prejudice, which has aptly been called “the Great Delusion,” that the use of strong liquor was needful to animate the courage of the men, to stimulate them to exertion, and support them in the endurance of toil. Captain Parry exactly agrees with Captain Ross in the fact, that spirits are not needful for sailors; that “they do not keep out cold, but let it in;” and he states, that “when near the North Pole, he used to order the kettle to be heated, and tea made, for any of his men who were exhausted with cold and fatigue, which he found to be much better for them than grog.” What can be more shocking to a Christian mind, than the thought of whole crews excited by ardent spirits, and all their evil passions thus inflamed, and in this state engaged in close combat with the enemy, and hurried into eternity, without a moment’s warning? By such means as these, the conduct and character of our sailors became dissolute and disorderly, in the extreme: we trust, a great change is now taking place, through the exertions of pious and enlightened officers; but the American seamen, who have given up the use of intoxicating liquors almost entirely, are still a painful and striking contrast to our own, in respect of orderly and correct behaviour.

The connection between the drunkenness and demoralization of the *canaille* of the Metropolis has already been considered ; but, how great is the extent of this depravity, we may collect from the fact, that forty years ago, a Magistrate of the county of Middlesex calculated, that about 115,000 persons are living there in a dishonest manner, of whom 50,000 are common prostitutes ; and he further adds, “ above twenty thousand individuals rise, every morning, without knowing how, or by what means, they are to be supported through the passing day, and, in many instances, even where they are to lodge on the succeeding night.”* If this was the case then, we may be sure the number is greatly increased, since that period.

In Ireland, the effects of intoxicating liquor, in producing misery and crime of every description, accompanied by the most abject pauperism, are too well known : to this source may undoubtedly be traced much of that demoralization, which, aggravated by many unhappy circumstances, has degraded that fine country into a scene of violence and barbarism. Notwithstanding the deep poverty of the common people, we are told, that “ at least *six million bushels of good grain* are destroyed every year, to manufacture a poison that inflicts untold miseries on the population, who pay annually upwards of *six million pounds sterling*, to purchase it ; large numbers of this same population being, at the same time, starving for want of food, and devoid of the common necessaries of life, for

* *Police of the Metropolis*, by P. COLQUHOUN, Esq.

want of the money." Again, what a specimen of drunkenness and depravity does the Irish portion of the inhabitants of our large towns exhibit; and how directly do their swinish excesses, and drunken riots, lead to the most violent outrages, and usually terminate in broils and bruises, often in blood and wounds!

The introduction of the use of ardent spirits among a people before unacquainted with them, has been the invariable precursor of much suffering. We have a striking account of the painful effects thus produced, among a partially civilized people, in a work lately published by an intelligent and enterprising Missionary, who resided for some years among the islands in the Southern Pacific.* "On arriving at Raiatea," he says, "I was perfectly astounded at beholding the scenes of drunkenness, which prevailed in my formerly-flourishing station. There were scarcely a hundred people, who had not disgraced themselves; and persons, who had made a consistent profession of religion for years, had been drawn into the vortex." It seems, that the former Chief had been a reformed drunkard, who, after his conversion to Christianity, had abstained entirely from all intoxicating liquors, and his people generally followed his example; but his son succeeding him, a "dissipated young man, instead of following his father's good example, sanctioned the introduction of ardent spirits. Encouraged by him, and taking advantage of my absence," says the Missionary,

* Rev. J. WILLIAMS. *Missionary Enterprises in the South Sea Islands.*

“a trading captain brought a small cask on shore, and sold it to the natives. This revived their dormant appetite, and, like pent-up waters, the disposition burst forth, and, with the impetuosity of a resistless torrent, carried the people before it, so that they appeared maddened with infatuation. I could scarcely imagine, they were the same persons among whom I had lived so long, and of whom I had thought so highly. As the small cask, which had been imported, was sufficient only to awaken the desire for more, they had actually prepared nearly twenty stills, which were in active operation when I arrived.” Happy was it for this people, just emerging from Barbarism into the light of true Christianity, that they had such a faithful friend, and able adviser, among them. Had it not been for his timely arrival, and prompt, yet prudent, interference, the dreadful fruits of Intemperance would doubtless have gone on increasing, and have spread their baneful influence around, until the whole of this fair garden-islet, now “blossoming as a rose,” with virtue and piety, would have been laid waste and desolate, and have been brought back again, in a comparatively short space of time, into its former heathenism and barbarity. The remedy was, however, through the mercy of God, applied in due time, and took full and immediate effect. The stills were demolished; Temperance Societies were established; and the young Prince himself became a reformed character. The Missionary afterwards adds, “The people, with their Chief, have been brought to see their folly, and abandon the use of that which was unfitting

them for earth and heaven ; by rendering them poor, profligate, and miserable." Respecting Tahiti, (where the Missionaries, without proposing the subject of Temperance Societies to their people, chose to adopt the principle of abstinence themselves, for the sake of setting an example, and to check the alarming growth of Intemperance,) the same interesting writer adds, " The beneficial effects were so apparent to the natives themselves, that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlements. Most of the people of the other districts, observing their prosperity, followed their example. At this time the Parliament met. On this occasion, and before the Members proceeded to business, they sent a message to the Queen, to know upon what principles they were to act. She returned a copy of the New Testament, saying, ' Let the principles contained in that book be the foundation of all your proceedings ;' and immediately they enacted a law, to prohibit trading with any vessel which brought ardent spirits for sale ; and now there is but one island in the group where these are allowed." How interesting, to observe an infant nation thus rescued from the thralldom of vice and sensuality, the habits and propensities of savage life, and not only acting with forethought and prudence, but setting an example of high regard to religious principle, in their public proceedings, which more civilized nations might do well to imitate ! Happy would it be for Great Britain, whose youthful Queen is also a Patroness of the cause of Temperance, if her Parliament would act in the same

noble manner as the Senate of Tahiti ; and without fear or favour, boldly proclaim the truth, and require conformity to its mandates ; and, taking the Bible as their standard, abide by its high and unerring decisions ; and so model all their acts, as to promote the cause of truth and righteousness, and suppress every practice, which is not in agreement with Christian principle, and the religious and moral interests of the people.

In the Highlands of Scotland, some years ago, the practice of contraband distilling of whisky was carried on, to a great extent. The consequence was, as might be expected, the most dreadful effects of demoralization, idle habits, and general profligacy, among the lower orders. By the active exertions of the Excise Officers, aided by the advice and labours of zealous Ministers, the small stills have now been almost entirely put down and abolished ; and the result has been an important and most pleasing improvement, in many parishes, where, formerly, the greatest barbarism and ferocity prevailed. It was not uncommon, in some places, to have funerals, and even Sacramental occasions, disgraced by scenes of lawless outrage, drunken brawls, and pitched battles ; such as still occur among the deluded peasantry of the Sister Isle. There can be no doubt, that the practice of whisky-drinking was the fruitful parent of most of these enormities ; and though now such practices are almost, if not altogether, obsolete, yet there are still sufficient remains of the evil habit, to warn the Scottish public, and the respectable classes in particular, not excepting their exemplary and valuable Parochial

Ministers, to beware of the fatal error of supposing, that the free use of ardent spirits, as a beverage, however diluted, can be otherwise than injurious to the great mass of the people, and tend but to retard the progress of civilization and Christian instruction. Even at this day, the poor Highlander would rather forego the common comforts of decent clothing, and a convenient and cleanly habitation, than be without the occasional indulgence of a dram of whisky; by which means he is kept in a state of outward poverty and degradation, which is very unfavourable to the enlargement of the mind, and the elevation of the character.

Drunkenness, though it be only occasional, is attended with a stupefying effect, which does much to retard the progress of thought, and cramp the expanding energies of the soul. "He that loveth (this) pleasure shall be a poor man." (Prov. xxi. 17.) "For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." (Prov. xxiii. 21.) The waste of so much money in an useless superfluity, which has also been proved to be hurtful, can be viewed in no other light than as a national loss, which is doubly injurious. How much good might be done with the vast sums thus expended! Even in Scotland alone, the amount thus thrown away, is stated to be not less than £3,000,000 per annum, for ardent spirits only; besides what is spent in the purchase of other intoxicating liquors. Can Scotland afford to waste so much valuable *materiel*? Is the national wealth of that country so abundant, are her natural resources so inexhaustible, that she is not afraid of

squandering away the bounties of Providence, in the consumption of so many quarters of precious grain in the manufacture of alcoholic, or, in other words, poisonous liquors? Is her National Church so richly endowed, her establishment so sufficiently extended, or her poor in so good a condition, that nothing can be done to improve them? Is there no reason to fear, that the evils of a demoralized population, in the large towns, under which Scotland groans, may be attributable, in part at least, to the habit of whisky-drinking, which has greatly increased of late years? In short, can no changes for the better be effected, by the abridgement of this pernicious indulgence, a self-denial so cheap and easy? For we can never allow, that any real benefit is gained by the habitual use of spirits; or, that they are really needful as a refreshing beverage. The excitement produced by the stimulating effect of the spirit, does indeed afford a transitory pleasure to the nervous system; but that effect is but temporary and delusive, being always followed by a depression, which is exactly proportioned to the previous elevation; as a bow-string reverberates with a force equal to that with which it was extended, by the principles of action and reaction in physics; and thus a loss, rather than a gain, ultimately results to the system, which is weakened and relaxed by the exertion which it has sustained, as so clearly shewn by Captain Ross, in the passage before quoted. It is like applying the whip and spur to a horse, which, though it makes it increase its speed, and fly faster to the goal, can never add to its strength; but, on the contrary, tends to

exhaust it, and makes it require a cessation of its labours, so much the sooner.

Another delusive idea, respecting intoxicating liquors, is the fancied aid which they have long been supposed to bestow, in the way of inspiring the genius of the Poet and Philosopher.* Ancient as this opinion undoubtedly is, and resting upon the most respectable authority of the Muse, we are not deterred from denouncing it, as an unfounded prejudice, nearly akin to that which we have already alluded to. For, whatever may be said to the contrary, it is quite as irrational to suppose that such stimulants can increase the vigour of the intellectual, as of the corporeal powers. Both mistakes are founded upon the error of putting feeling in the place of consideration and experience, which alike teach us, that, although by such means a temporary elevation of thought may be obtained, no permanent benefit can possibly arise; on the contrary, the powers of the mind are materially weakened, and, by repeated trials, completely paralyzed. This will account, in part, for that insanity to which men of genius and letters have been frequently reduced, by the repeated, though not excessive, use of such stimulants.

Nothing, in the long run, can equal a healthy state, either of mind or body; a state of nature, not impaired by fatigue, or spurred on by stimulating agents, to make efforts beyond its usual and ordinary strength. This is a violence done to our mental constitution, equally unwise

* Note M.

and unwarrantable, as the conduct of him, who should inhumanly drive his horse beyond its speed, or cruelly make use of whip and spur, to gain a temporary object. It is absurd to suppose, that those excesses, which weaken the brain—the organ of thought, and ultimately destroy its sound action entirely, can assist the operations of the mind, which acts by means of the brain, or give to them any real and permanent advantage. Besides, although it were possible, that by the use of such means some bright idea might be elicited, what sober man would run the risk of making himself a fool, on that account, or take even a single step towards forming a habit of Intemperance; which is sure to impair, if not to destroy, the reasoning faculty? But, although neither of these results were apprehended, there would still remain that reverence which we owe to the Divine Majesty, and which should induce us to use lawfully those powers of mind and body, which a wise and gracious Creator has committed to our trust;—not to be abused for our pleasure, but employed for his honour. Surely this consideration, if there were no other, is sufficient to persuade a Christian mind to be contented with the ordinary exercise of its natural powers, with due moderation and care, “as for the Lord.” A heathen might plead some excuse for transgressing this limit, though Reason could hardly allow him a verdict of acquittal; but he who enjoys the purer light and teaching of Revealed Religion, will be compelled to plead guilty, if he be the offender. And here, we cannot omit to notice the injurious mistake, (to use a mild word, as is becoming the

case of those who may be supposed so well able to judge for themselves,) of some Ministers of the Gospel, who are in the habit of using stimulating liquors, either as a preparation for, or as a refreshment after, their public services. However innocent and harmless they may suppose this practice to be, we venture to remind them of the danger of its imperceptibly verging into a habit, and forming a passion for such excitement as is furnished by intoxicating drink. Whether we consider the evil which has arisen to the Church of Christ, by the disgrace into which not a few of its Ministers have thus fallen, or the corrupt influence of the example of the respected Fathers of the Christian family, the Shepherds of the flock, we cannot but deprecate the system, as one which ought, by all means, to be relinquished.*

The influence of example is so great, especially in things pleasing to the natural appetites, and which foster, rather than check, our propensities to evil ; that we ought to avoid everything, which, however innocent in itself, may cause another to offend. Thus it will too often be found, that where the parent or the friend has been only a moderate drinker, yet his example has been injuriously copied, by some young associate in the pleasing indulgence—possibly, a child ; who, having a natural proneness to this temptation, has immediately acquired a taste and relish for intoxicating liquors ; which, breaking through the bounds of sober decency, launches him forth among the

* Note N.

habitual and confirmed drunkards, and hurries him down the stream, towards that rolling sea of Intemperance, where so many have suffered shipwreck, both of body and soul. It is on this, as well as other grounds, that Temperance Societies have been established. They suppose that man is liable to temptation; that, like the offending patriarch, he may be taken in sin unawares, surprised when off his guard, and so present a spectacle most disgraceful to his character, and most injurious to the moral welfare of his family and dependents. The best men are not out of the reach of evil, in this world; and should therefore not disdain to watch, and pray, and guard against its approach. Going then upon the fact, which he has ascertained, that ardent spirits, and other intoxicating liquors, are not necessary for him, if not positively injurious, a member of the Society, to which we allude, pledges himself to abstain from their use, except as medicines, and in Divine ordinances; and also to discountenance Intemperance, in the conduct of others. He does not pretend to any merit in his abstinence, nor does he venture to impose a law upon others, without their full conviction and consent. If others need these things, let them have the use of them; but, for his part, he can willingly forego the indulgence, being assured that they neither conduce to his health nor happiness, but have a tendency, at least, to impair both—to shorten his life, and, possibly, to endanger his soul. Nor is this all: the world around is full of evil, sufficient to shock any feeling mind. The intemperate habits, and ensnaring customs of society, at the present day, are so evidently

corrupting the Nation, and sapping the very foundations of Religion and Virtue, especially among the humbler classes of the community, that he feels it incumbent upon him to take a decisive step, in stemming the torrent of iniquity, which threatens to deluge the land. He therefore boldly faces reproach, braves derision, disregards misrepresentation, and determines, whatever others think or say of him, he will stand by the noble resolution of an inspired Apostle, "If meat (and *à fortiori*, drink) make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. viii. 13.) By means of Societies formed upon this principle of total abstinence from intoxicating liquors, great numbers of drunkards have been recovered from their intemperate habits, and restored to respectability and usefulness in society, by the force of example, the power of persuasion, and influence of the principle of total abstinence; for to take a little, is, with the intemperate, the sure way to create an appetite for more. How satisfactory to the Christian Philanthropists who have thus associated themselves for so noble an object, to have been instrumental in snatching these infatuated men as "brands out of the fire;" and, by throwing the shield of their friendly example around them, to have protected them from the shame of singularity, and supported and defended them in their attempts to regain their forfeited character! But, besides this important end attained, there is another point worthy of consideration in this benevolent scheme; namely, the influence thus exerted on the mass of society, in the way

of counteracting Intemperance, and preventing the enlistment of new recruits to the system of drunkard-making, to keep up the falling credit of this nefarious and demoralizing trade.

In America, where the Temperance Reformation first commenced its operations, and has made vast progress within a few years, this effect has been experienced to a very great extent, with the most important and beneficial results. In that country, owing principally to the cheapness of intoxicating drinks, the vice of Intemperance had prevailed to a most alarming extent. "Judges," we are told, "were found drunk on the bench, and Clergymen in the pulpit; and so prevalent was this degrading vice, as to occasion the observation, that America was a nation, one half of whose inhabitants were employed in pouring out rum for the other half to drink." This was the lamentable state of things in 1825 or 1826, when the first Temperance Societies were formed; and "so rapid was the progress of the new institution, that, in three years, from its rise, there had been formed and reported more than 1000 Societies. In 1832, the system was introduced into the army of the United States. In 1833, the American Congressional Temperance Society was formed; consisting of members of Congress, and influential persons, who had signed its declaration. Numerous Medical Associations condemned the drinking of ardent spirits, as a violation of the laws of life; and various Ecclesiastical Bodies, embracing more than 5000 Ministers of the Gospel, and more than 6000 churches, had expressed it as their solemn and de-

liberate conviction, that the traffic in distilled spirits, to be used as drink, is morally wrong, and ought to be abandoned. In 1834, the number of Societies had increased to 7000, and the number of members to 1,250,000. Three thousand distilleries had been stopped ; more than 7000 merchants had ceased to vend the alcoholic poison ; more than 1000 vessels were sailing on the ocean, in which no spirits were used ; and many thousand drunkards were reclaimed.”

In 1835, the principle of total abstinence from all that could intoxicate, was introduced from this country into America ; and in the Report of the New York State Temperance Society for 1837, it is stated, that “ the number of distilleries in the State had decreased from 1149 to about 200. More than 3000 drunkards had been reformed ; more than 100 towns had, by the force of healthful public sentiment, stopped the sale of intoxicating drinks within their limits ; more than 100,000 persons had signed the pledge ; and the numbers were increasing more than 1000 a week.” These striking facts, which cannot, we believe, be denied, call loudly on the British public to follow their noble example, and stay the plague which is now scourging the land. The call has, indeed, been heard already by numbers ; and not less than 300,000, including more than 20,000 reformed characters, are calculated to have joined the standard of the New Temperance Society.

We rejoice in the stand which has been made by those, who have only gone so far as to denounce ardent spirits ;

but when we consider that this does not meet the evils arising from other kinds of intoxicating liquors, we cannot but give the palm to those, whose self-denial has gone to the extreme length of renouncing, on the grounds of *expediency*, not of *absolute unlawfulness*, the common use of all inebriating drinks.* It is not enough, to be moderate in our indulgence, where the qualities of that indulgence are so seductive and dangerous. Besides, what is moderation to one man, is intoxication to another; so that, in large companies, the practice of drinking to each other may produce inebriation in some cases, before the persons thus tempted are aware of their danger, not having exceeded the common limits of prudence and propriety.†

We do not mean to insinuate, that the prevalence of this vice, in this country, at present, is such as was the case in America, according to the preceding statement, before the commencement of the Temperance Reformation—much less are we disposed to deny, that in respectable society, the habits of coarse and vulgar drunkenness, which once prevailed in England, are happily on the wane, and only rarely to be met with. But, while the upper ranks have thus advanced in the progress of improvement and reformation, the lower have retrograded. The progress of moral infection and contamination, which is ever proceeding from the higher classes to the lower, takes some time to propagate; and thus, while one rank is amending an error, a lower may be growing worse in vice,

* See 1 Cor. vi. 12.

† Note O.

received originally from them ; and by the time the fashion has attained its height in one place, it may have become obsolete in another ; just as the tide of the ocean reaches its maximum elevation, when the influence of lunar attraction at that point is least in magnitude. But still it may be true, notwithstanding, that the lower orders of England are now reaping the harvest of that seed of vicious and corrupting example, which was imparted to them by their superiors, in former years. What a weight of responsibility, in that case, attaches to us to repair the injury that has been sustained, as far as lies in our power ; by denying ourselves even lawful indulgences, and setting such a pattern to our inferiors, as they may be likely to benefit by !

A distinguished member of the Medical Profession has designated ardent spirits, as “ evil spirits ;” but, at the same time, he gave it as his opinion, that the attempt to suppress Intemperance, by means of abstinence, and signing the Temperance pledge, was absurd and enthusiastic.* No doubt, many others are of his opinion, also ; they allow the motive to be good ; but the plan they deem ridiculous, and quite impracticable. Nevertheless, “ we bide our time ;” and, when we remember the history and progress of the Abolition of Slavery, and other great benevolent movements of modern times ; when we call to mind that Christianity itself was, at first, considered no better than a contemptible intruder, and that Christians were designated “ a sect every-

* Note P.

where spoken against ;” (Acts xxviii. 22.) “ men, that were turning the world upside down ;” (Acts xvii. 6.) we need not be ashamed at groundless reproach, nor despair for want of public favour and encouragement, which, indeed, with such illustrious patronage, as that of our beloved and gracious Sovereign, we have no reason to complain of. The victory cannot be won, till the battle has been fought ; many ancient and deep-rooted prejudices must first give way, before the public mind, long wedded to the pernicious habit of indulgence, can be emancipated from this slavery of Sensuality and Fashion, and brought out into the happy freedom of Truth and Temperance. Another specious, and more serious opposition, has been made to the Temperance Reformation, on the ground of Religion. It has been asserted, even by good men, that the pledge taken is contrary to the spirit of Christianity ; binding men to an outward observance, which is likely to lead to superstition and self-righteousness ; and which, unwarranted by Scripture, is liable to be put in the place of Evangelical repentance. Now, we not only disclaim such an opinion ourselves, but we admit, unhesitatingly, that, did we think so, we could not belong to these institutions ; whatever prospect of temporal advantage they might hold out. But we boldly deny, that the above opinion has any foundation of truth to rest upon ; and while we admit that such an abuse is not indeed impossible, (for what good thing cannot be abused ?) we cannot help thinking, that such an objection is, in truth, the offspring of prejudice, catching hold of a straw, to prevent itself from sinking under the weight of

evidence, with which it is on the point of being overwhelmed. We may be contented to leave it to its fate ; and we sincerely hope, that these good men will soon be liberated from its tyranny ; and casting away its fetters, as we have done, may soon join us in the ranks of Temperance, and unite with us in joyful thanksgivings, on their deliverance from an unreasonable and injurious distrust of one of the simplest, and most useful methods of doing good, which has ever been devised ; namely, that of uniting together to put down a sinful and pernicious practice ; not by violent agitation, but by abstaining from an indulgence, which may be lawful in itself, but is injurious to others, and so, by stopping the supplies, starving the monster to death.

But it is not enough to set a good example to the lower orders, of abstinence and self-denial, in order to persuade them to abandon their intemperate habits ; we must, also, use our best endeavours to remove other difficulties out of the way ; in order that the seductive power of vice may be diminished, and those, who will not forego their favorite excesses, may have more trouble and expense in indulging in them. Some restriction must, clearly, be imposed by Government, on the sale of intoxicating liquors, especially on the Lord's-day ; a practice which has lately been declared, by the Magistrates of Middlesex, " an abominable nuisance ;" adding, at the same time, that " some alteration in the present system has become absolutely necessary." It is further evident, that, in the Metropolis, the original design of Public-houses is now almost entirely set aside.

“ They were intended, simply as houses of entertainment for travellers ; where board and lodging, and such refreshments as they needed, might be obtained. Now, indeed, there is an abundant supply of intoxicating drink ; but as for solid and wholesome food, there would be the greatest difficulty in obtaining it ; and as for enjoying any comfort or privacy in these places, it is manifestly out of the question. The fact is, that the whole of the present system of Public-house management, is a practical violation of that primary statute, which was enacted with the ostensible object of promoting the comfort and convenience of the population.”* The practice of keeping the Gin-shops open, on Sunday, till so late an hour, and closing them just at the time when public worship is about to commence—thus subjecting the respectable portion of the community, who are then on their way to the house of God, to the interruption and annoyance of meeting such crowds of wretched objects, just issuing out of these dens of depravity—is greatly to be deprecated, and ought to be done away. Indeed, where is the propriety of these places being kept open, at all, on the Sunday ; except perhaps for an hour or two, in the middle of the day ? Before concluding this Section, we shall attempt briefly to point out some alterations in the Law, which we trust would be found beneficial.

The first is, to raise the duty, not only on spirits, but on malt, hops, and all the *materiel* of Intemperance. This, we are satisfied, would be a national benefit

* “ London Temperance Intelligencer.”

of the highest importance.* But, alas! the demand of the multitude, (to which the Government seem chiefly disposed to listen, rather than to the dictates of reason and morality,) is, that the present low duties should be still further reduced, if not entirely done away. Still, let public men do their duty, in advancing correct principles of legislation; and let electors, of sound and enlightened views, come forward in their support. United and persevering efforts, in a good cause, are invincible:

————— “labor omnia vincit
“Improbis.”

The next measure we would propose, is to raise the standard of the Publicans, and others employed in the sale of intoxicating liquors, by greatly diminishing the number of licenses granted; and also, by requiring a much higher qualification, and more satisfactory certificate of character. This is a point of very great importance; as a Public-house, kept by a person of low character, is sure to become a resort for every species of vice.† The number of places, where these liquors are sold, will thus be diminished; an important object, which engaged the attention of that distinguished writer, Sir W. Scott, who cannot be suspected of enthusiasm on this subject, as long ago as 1817. Writing from Scotland to a friend in England, he says, “There is a terrible evil in England, to which we are strangers; the number, to wit, of tippling-houses, where the labourer, as a matter of course, spends the overplus of

* Note Q. . . † Note R.

his earnings. In Scotland, there are few ; and the Justices are commendably inexorable, in rejecting all applications for them. A man, therefore, cannot easily spend much money in liquor ; since he must walk three or four miles to the place of suction, and back again, which infers a sort of *malice prepense* of which few are capable ; and the habitual opportunity of indulgence not being at hand, the habits of intemperance, and of waste connected with it, are not acquired. If financiers would admit a general limitation of the Ale-houses, over England, to one fourth of the number, I am convinced, you would find the money spent in that manner would remain with the peasant, as a source of self-support and independence." The valuable remarks contained in this extract must, we think, meet with the approbation and consent of all sober, disinterested men. But have the Government, we ask, been guided by similar common-sense views on the subject ? No, alas ! they have gone in the very opposite direction ; just as if their object were to increase the extravagance, waste, and intemperance of the lower orders ; and, consequently, to demoralize and deprave them. It is not the mere "surplus," that the labourer now spends in the Beer-shop, but, too often, the whole of his earnings. Instead of diminishing the number of Ale-houses in England, which this prudent and enlightened man, of large mind, and accurate observation, as well as cheerful disposition, twenty years ago, considered four times too many, they have doubled or trebled the nuisance, by passing the Beer Act ; which was the signal for the erection of thousands of

additional resorts of vice and debauchery. Now, the very labourer is turned Publican, and tempts his fellow-labourers to join with him in drunken riot; which leads to poaching, theft, murder, and every species of crime. The dissolute habits, thus engendered and fostered, are painful and destructive, beyond description. The morals of the youth of both sexes are thus irretrievably depraved. Habits of insubordination, and feelings of discontent, are diffused among the people. Education is neglected, and Religion is despised. The most reckless agitator, the most infatuated impostor, or the veriest madman of a revolutionist, leads them along with him in miserable bondage; and is able to excite their unrestrained passions, and lawless spirits, to the most desperate and daring crimes.* In fact, all restraint and authority becomes a burden to them, and is trampled under foot. By such men, the "powers that be" are regarded with disgust and hatred; and the laws of their country are set at defiance. Infidel tracts, and papers filled with rebellion, and ribald blasphemy, are welcomed by the frequenters of these dens of pollution and sedition. The loud laugh, and deeply muttered curse, alternately applaud and reprobate; as the low demagogue excites his more ignorant audience, and exposes the alleged weakness and wickedness of their rulers, in a violent harangue. Oppression and tyranny, revenge and revolution, are the burden of his discourse; and the feelings of his admirers go along with him, in each inflated and exasperating period.

* Note S.

In these resorts of drunken desperadoes, are formed the characters which take the lead in popular tumults—men, whose impudence is only equalled by their ignorance, and whose contempt of Divine authority is quite in accordance with their hatred of Human. By such means, and for want of a suitable and sound education, the peasantry are fast slipping away from the ties, which have hitherto bound the different classes of society together, and are falling into a state of fearful insubordination and anarchy ; while the multitude of operatives and unemployed, in the towns and cities, are ripening for another, and, we greatly apprehend, not a bloodless, Revolution.

What, then, must be done to quell these gigantic evils ? We answer, the Beer Act must be repealed ; the Ale-houses, also, diminished in number ; the Gin-palaces prohibited ; and the quantity of intoxicating liquors, allowed to be drunk on the premises, restricted ; if not something still more effectual. Thus much, at least, Religion urges : the claims of Morality demand, the happiness and welfare of the country absolutely require it. Shall British Legislators refuse to hearken ? Will they still continue to disregard the cries of Justice and Humanity ; and prefer the petty interests of a few Distillers, Brewers, and Maltsters, who have money, to the health and prosperity of the common people, who have none ? Is this a question of Finance, merely, and to be treated with the cool calculation of Political Economists ; when so many lives, so many eternal interests, so many immortal souls, are at stake ? Will the paltry bribe of an increased Revenue tempt a British

Parliament to betray their country ? God forbid ! But is it not evident, that as long as the Beer-houses continue to multiply, so long will the sufferings of the poor increase, and crimes of every kind abound, more and more ?

The magnificence of the Gin-palaces, in London, keeps pace with the increasing wretchedness and demoralization of the crowds which frequent them. If, therefore, we would alleviate the condition of the latter, we must restrain the licentious extravagance of the former. We must clip the dragon's wings, if not able to break its neck. Surely the Seller of poisons, the Corrupter of morals, the School-master of vice, is not an object of respect, nor deserving the protection of the law.

But, after all, the question must come home to ourselves ; "What am I doing, by my example and influence, to counteract the spread of Intemperance, instead of promoting it, by conformity to evil customs, and by thoughtless allowances of intoxicating liquor to my servants and dependents ?" If "no drunkard shall inherit the kingdom of God ;" (1 Cor. vi. 10.) if drunkenness is thus proved to be murder, both of body and soul, shall we be free from the blood of others, and not "partakers of their sins," if, in any way, we tempt them to their ruin ? Let us take heed, that we are not found guilty of thus "putting a stumbling-block in the way of one of Christ's little ones;" (Luke xvii. 2.) for if the Scripture denounces a "woe to them that rise up early in the morning, that they may follow strong drink ; that continue until night, till wine inflame them ;" (Isaiah v. 11.) there is also pro-

nounced an equal "woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken. Thou art filled with shame for glory; drink thou also: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." (Habak. ii. 15, 16.)

NOTES TO SECTION III.

Note A. Page 134.

“Alcohol, in all our fashionable drinks, is the ingredient which produces intoxication ; and hence it may be useful to know the quantity consumed, and the combinations of this deleterious substance. The following calculation will shew two things : first, the great quantity of this liquid fire, which is annually consumed ; and, secondly, that the greatest part of this is swallowed under the disguise of Malt Liquor :—

	<i>Gallons.</i>
Allowing the average quantity of alcohol, in the different sorts of malt liquor, to be 6 per cent., the quantity of pure spirit annually drunk in this country, in Ale and Porter, is about	25,350,000
In Spirits, allowing the average to be 50 per cent.	12,963,080
In Wine, allowing the average to be 20 per cent.	1,193,108
The quantity of alcohol in Cider, Perry, and home-made Wines, may be considered to be	2,000,000
	41,536,188

When it is recollected, that alcohol is nearly *double* the strength of what is called *proof* spirit, do we need to be surprised at the amount of poverty, crime, disease, and death, annually produced by this *forty-one millions of gallons of rank poison* ?”

LIVESAY'S Temperance Lecture.

Note B. Page 138.

“Who shall decide, when Doctors disagree ?”

While many medical men still continue to maintain the use of intoxicating liquors, the following testimonies may suffice to shew, that their judgment on this subject is not unquestioned, by some of their brethren highly distinguished in the profession. Dr. Cheyne says, “Water is the only liquid fitted for diluting, moistening, and cooling—the ends of drink appointed by nature ; and, happy had it been for mankind, if other artificial liquors had never been invented. I have

observed, that those who have drunk nothing but water, have lived in health and cheerfulness, to a great age." Dr. Garnet says, "The idea, that wine and other spirituous liquors assist digestion, is false." Dr. Gregory—"The sole, *primitive*, and main natural drink is water; which, when pure, is suitable to all sick persons, and all stomachs, however delicate." Dr. A. Carrick—"In the course of forty years' experience, I have never met an instance of injury arising from leaving off drinking spirituous liquors, at once, and entirely. Though spirit is the most pernicious—wine, beer, cider, &c. are injurious, in proportion to their strength." Dr. Hufeland—"The best drink is water—the greatest means of prolonging life, and the greatest promoter of digestion." Dr. Cullen—"Simple water is, without any addition, the proper drink of mankind."

Note C. Page 139.

"I have consulted practical brewers, and find the fact to be, that not more than five pennyworth of barley is used, in brewing a gallon of ale, which is sold for two shillings;" (LIVESAY, page 13.) "and in the manufacture, four parts out of five of the nutriment are lost." (page 16, 17.) Thus it appears, that not more than a *pennyworth* of nourishment is obtained, for *two shillings*!

Note D. Page 139.

It must be remembered, that the Jewish wines were very different from ours, in point of strength; so that intoxication was, in consequence, comparatively rare; in addition to which, as the art of distilling was then unknown, there were no spirits mixed with them, as is the case with nearly all our wines, (said to be *one-fifth* in Port, at least,) while some of theirs were perfectly harmless, being unfermented, and incapable of producing intoxication.

Note E. Page 146.

"In the course of one year, 95,000 offenders, through drunkenness, were committed to prison in England and Wales. In the Metropolitan suburbs, the year 1831 witnessed no less than 31,351 persons, many of them juvenile delinquents, taken into custody, the victims of Intemperance alone." Rev. J. FORD'S *Observations on the Pledges*, p. 12.

Note F. Page 146.

"An adjourned meeting of the Middlesex Magistrates was held last week, in the Sessions House, Clerkenwell, to consider a string of

Resolutions; the subject of which was, to require all Public-houses within the limits of the Metropolis, to be closed at a certain hour of the night, and not to be permitted to be opened for the sale of beer or spirituous liquors, before the hour of one o'clock on Sunday afternoons; and that, in lieu of such houses, shops for the sale of tea and coffee, and other unintoxicating liquors, should be kept open all night, under proper regulations, for the accommodation of the public. The Resolutions to the above effect were agreed to; also a Resolution, that Publicans, who should supply strong drink to persons intoxicated, should not be entitled to payment."—*Temperance Intelligencer*, April 21, 1838.

Note G. Page 147.

Nothing is here said, of the annual cost to the country, in the consumption of other intoxicating liquors; on this head, in addition to the information contained in Note A, we may take the following statement from the same authority:

"We annually spend fifty millions sterling, in intoxicating liquor; the labour, ingenuity, and capital of above a million of persons are employed, in producing and diffusing this stimulating poison; and the quantity of this liquor consumed every year, in England, Ireland, and Scotland, would make a river three feet deep, thirty feet wide, and a hundred and sixty-eight miles long! Indeed, in making a calculation of the cost of intemperance, if we consider the value of time lost in drinking, loss of labour, accidents and damages, cost of law-suits and doctor's bills, occasioned by drunkenness, amount thus expended upon asylums, workhouses and prisons, county and poor's rates, we shall not exceed the truth, if we double the amount paid for liquor, and state the whole, at a *hundred millions of pounds annually!*" 8,000,000 quarters of barley are thus consumed.

Note H. Page 147.

The Temperance Society state, "By reference to the Public Revenue, we find, that upwards of £8,000,000 annually have been paid, for several years, for duties on spirits; and, from enquiries made into the subject, it seems, that upwards of £30,000,000 annually are paid, by the consumers, for this wretched beverage."

Note I. Page 153.

It is computed, that there are 600,000 drunkards, in the kingdom; 30,000 of whom are annually carried off, by death, and their places supplied from the ranks of the temperate.

Note K. Page 155.

“One half of all madness—three-fourths of all beggary—and four-fifths of all crime, are occasioned by drunkenness!”—FORD.

Note L. Page 156.

It is stated, that 14 of the largest Gin-shops in London have been visited, in one week, by 102,453 men, 108,593 women, and 18,000 children; making 229,046 persons in all.

Note M. Page 169.

Horace seems particularly enchanted with this theme. In the first book of his Epistles, nineteenth ditto, he writes thus:—

“Nulla placere diu, nec vivere carmina possunt
 “Quæ scribuntur aquæ potoribus. Ut malè sanos
 “Adscripsit Liber Satyris Faunisque poetas;
 “Vina ferè dulces oluerunt manè Camenæ.
 “Laudator vini arguitur vinosus Homerus.
 “Ennius ipse pater, nunquam nisi potus, ad arma
 “Prosiluit dicenda.”

Too true, we fear, is that which follows—witness poor Burns!

“Hoc simul edixit, non cessavere poetæ,
 “Nocturno certare mero, putere diurno.”

In the 21st Ode of the third book, we have the following eulogium upon the Poet's bottle, beginning “O nata mecum”—the first verse of which elegantly sums up the effects of wine, not very flattering, certainly, to his favourite:—

“Seu tu querelas, sive geris jocos,
 “Seu rixam & insanos amores,
 “Seu facilem, pia testa, somnum.”

In the third stanza he thus proceeds:—

“Non ille (Corvinus) quanquam Socraticis madet
 “Sermonibus, te negliget horridus.
 “Narratur et prisci Catonis,
 “Sæpè mero caluisse virtus.
 “Tu lene tormentum ingenio admoves
 “Plerumque duro.”

Note N. Page 171.

The Rev. Dr. Woods, of Andover, Massachusetts, says, "I remember that, at a particular period before the American Temperance reformation commenced, I was able to count up nearly forty Ministers of the Gospel, and none of them at a very great distance, who were either drunkards, or so far addicted to intemperance, that their reputation and usefulness were greatly injured, if not utterly ruined. And I could mention an ordination, at which two aged Ministers were literally drunk, and a third indecently excited with strong drink." The Rev. R. Knill says, "Nearly all the blemishes, which have been found on the characters of Ministers, for the last fifty years, have arisen, directly or indirectly, from the free use of intoxicating liquors."

Note O. Page 176.

"The Church of Scotland," says Mr. Dunlop, "wisely remarking the dangerous tendency of health-drinking, forbids the ceremony among its members: 'tis pity that this prudent and Christian caution should everywhere be rebelled against."

Note P. Page 177.

Sir Astley Cooper says, "No man has a greater horror of ardent spirits than myself, insomuch that I never suffer any in my house, thinking them *evil spirits*; and if the poor could witness the white livers, the dropsies, and the shattered nervous systems, which I have seen as the consequences of drinking, they would be convinced that *spirits and poisons are synonymous terms*."

Note Q. Page 181.

P. Colquhoun, Esq. in his Treatise before quoted, after stating that the consumption of intoxicating liquors, in the Metropolis, amounted to £3,000,000 annually, adds, that an improvement in temperance had lately taken place, which he accounts for as follows: "It would seem reasonable to attribute this favourable change to the high price of gin. This baneful liquor being now in a great measure *inaccessible*, the lower ranks have it in their power to apply the money, formerly spent in this way, in the purchase of provisions, perhaps to the extent of *some hundred thousand pounds* a year, in the Metropolis alone! If this fact is assumed, it is impossible to reflect, without great satisfaction, on the actual gain which results to the nation, from the preservation of the health of persons, whose lives are shortened by the

immoderate use of ardent spirits. In the labour of adults, the benefit to the nation, arising from sobriety in the mass of the people, is at least one hundred-fold in length of life, and productive industry."

Note R. Page 181.

"Infinite attention," says Mr. Colquhoun, "ought to be bestowed, in the selection of persons fit to be entrusted with licenses ; as on this depends the preservation of the morals of the people, in a greater degree, than on any one measure."

Note S. Page 183.

Witness the late shocking affair in Kent, when so many men followed a madman to murder, and a violent death.

SECTION FOURTH.

THE DESIGN OF CHRISTIANITY—CONSISTING IN THE
UNIVERSAL DIFFUSION OF HUMANITY, TEMPERANCE,
AND CHARITY—IMPEDED AND FRUSTRATED BY THE
EVILS BEFORE MENTIONED.

“ Quid tristes querimonias,
“ Si non supplicio culpa reciditur ?
“ Quid leges, sine moribus
“ Vanæ, proficiunt ?”
“ Magnum pauperies opprobrium jubet
“ Quidvis et facere, et pati,
“ Virtutisque viam deserit arduæ.”
HORACE, Od. xxiv. lib. 3.

Recapitulation of the preceding Sections—The beneficial effects of Christianity, shewn from the nature of its Doctrines—The Gospel a scheme of Mercy for the fallen and lost—“ God is love,” manifested in the Atonement—The practical influence of Faith in this truth—Love animates the Christian System—The Precepts of Christianity ; their spirituality and extent—The Motives of the Gospel—The Fear of God—A Judgment to come—Hope of heavenly glory—Charity, wherein it consists—Love to God and Man—The noble characters thus produced—Howard, Thornton, Wilberforce, Henry Martyn—Private instances—Humanity has founded Hospitals, &c.—Bible Society—Humanity to Animals—Temperance enjoined by Christianity—The beneficial effects of Christianity proved by History—Change produced in the civilization of Manners—Improvement of Society—Enlargement of the Mind—Diffusion of Knowledge and Liberty—The improved condition of the Female sex—Indirect influence of Christianity—Contrast between the condition of the Poor, in England, and a Heathen land—Hindrances to these effects—Evil more easily propagated than good—Horace’s description of Rome applied to Britain—Private corruption leads to Public degeneracy—

Morality not enough regarded by the Legislature—Quotation from “Police of Metropolis,” on this subject—Money too much regarded—Evil of the love of money—Horace’s advice respecting it—Accumulation of wealth accompanied by increasing demoralization—Contrast between the wealth and wretchedness of London—Immorality caused by Inhumanity and Intemperance; terrible result of their collective influence—Remedies proposed—National Education—Information cannot be withheld—Necessity of proper instruction, to guard against influence of Demagogues—Connection between Atheism and Anarchy—Influence of Female character—Some care should be taken to preserve its purity among the lower orders—New Poor Law Bill—Education the best Charity—Religious Knowledge the means of uniting the different classes of Society—Its ennobling effect—The beneficial result of its universal diffusion—Superiority of Religion above Police and Coercion—Value of Religious Men to the State—Duty of setting a good example—Chalmers—The Poor cannot be virtuous, without Religion—Answer to objection on Commercial grounds—Address to Merchants—Legislators—Christians.

IN the preceding Sections, we have endeavoured to shew the great duty of Government, to diffuse among the people sound Education, and instruction in the principles and practice of true Religion; and have also pointed out some of the advantages, attending such a system of well-devised and well-executed *National Education*, and some of the evils, which must arise from the neglect of it. In connection with this subject, we have noticed the pernicious effects of *Inordinate Competition in Worldly Pursuits*; the love of Speculation and adventure; and, in general, the love of Gain, as producing unwarrantable and *cruel treatment of the Animal Creation*; and have pleaded for some *Restrictions*, to be imposed by Government, upon the exertions required of them by mankind. This view of the subject, it will be recollected, branched off from the former,

at the point where we were endeavouring to shew, that it was the duty of Governors, not only to promote Religion and Morality among their subjects, but also to *discountenance*, and, if possible, to *suppress* whatever might tend to promote Irreligion and Immorality, and, consequently, to neutralize the beneficial effects of Christian Instruction. We proceeded, in the next place, to discuss the baneful effects of *Intemperance* upon the mental and physical energies of the people; especially as they are found in our large towns, and in the great Metropolis of this country, in particular, crowded together, and infecting each other with vicious habits and corrupt principles, and living, too often, without thought or provision for the future; from day to day, rising up and lying down, like the beasts of the field, and far more debased and brutalized than they. Some notice was, also, taken of the mischievous effects of *Competition in the sale of Intoxicating Liquors*; affording the seductive beverage at a very low price, and accompanied by attractive inducements to indulgence, which the thoughtless and deluded multitude are unable to resist. We have also urged the necessity that some *Restrictions* should be imposed, by Government, on the sale of these liquors, in the way of increasing the duties; and also by limiting the number of the places of sale, and instituting a rigid scrutiny into the character of those, by whom they are conducted; which last point is of such importance as to deserve more particular notice and repeated inculcation. We have added some remarks, on the great value of those institutions called *Temperance Societies*;

as tending directly to cut off the stream of corruption, at its source, and confine within narrow limits, if not ultimately to supersede the necessity for that demoralizing and pestiferous traffic, to which so many of our public evils and national calamities are justly attributable. It is now our business to shew, in the last place, the extent to which these evils, above named, have, separately and collectively, tended to frustrate entirely all that has hitherto been done, in promoting true Christianity throughout the land ; and neutralize all the efforts of Patriots and Philanthropists to improve the condition of the labouring classes ; and diffuse happiness and order, intelligence and information, peace and prosperity, virtue and piety, in every part of the country.

That true Religion, the Religion of the Holy Scriptures, has a tendency to produce happiness and prosperity, and confer the greatest benefits on mankind, cannot be doubted ; if we consider either the doctrines which it teaches, the duties which it inculcates, or the effects which it has produced, even in the imperfect state, in which, at present, it exists in the world. There is still a germ of its Divine nature, though often only a germ, to be seen, springing up in the midst of the darkness, deadness, and waste wilderness—like desolation, which surrounds it. Christianity is a scheme of Mercy ; a plan of Redemption and Salvation, for a lost and fallen race of creatures ; who are represented as having departed from their Creator, forfeited their original purity and innocence, and involved themselves in the greatest misery and wretchedness, from

which there was no way of escape, by their own exertions. The very name, Redemption, implies an abject state of bondage and captivity ; and can only be applied, with propriety, to those who have been sold into the hands of some powerful master, or enslaved by some tyrannical oppressor, and so "led captive by him, at his will." The word Mercy, also involves the idea of misery, guilt, and unworthiness, as belonging to those who are the objects of its favourable regard. Now, all this is strictly true, in the case of mankind. "They have destroyed themselves ; in God is their only help." (Hosea xiii. 9.) They are become the bondsmen of Satan ; doing the will and pleasure of the tyrant Sin ; which has usurped that place in their hearts, which belonged, of right, to God their Creator and Lord. This is a most miserable and hopeless condition ; for they have neither will nor power, neither ability nor inclination, to turn to God of themselves ; and, if left to themselves, they must perish for ever. They must remain, as they are ; far off from God, shut out from all hope of his favour and love, and condemned to everlasting misery and despair. But here the Divine Mercy steps in, and a dawn of hope springs up in the soul. Jesus Christ, the Son of God, is manifested in the Scriptures, as the messenger of salvation to a lost and ruined world. He came into this world, not only to bring "Peace on earth, and good-will towards men," but also, by His own sacrifice and death on the Cross for sins, to work out and obtain a way of Reconciliation, between the Almighty Creator and his offending creatures ; so as to make this display of mercy

agree with the strictest requirements of justice and holiness ; that the Law of Jehovah might be honoured, while pardon was thus extended to its transgressors, and, in the words of the inspired Apostle, " God might be just, and yet the justifier of him which believeth in Jesus." (Rom. iii. 26.) Thus a way is opened, by which every repenting sinner, convinced of his misery and need of a Saviour, may return to God, and be at peace with Him; through the merits and mediation of Christ. This great doctrine of the Atonement lies at the foundation of Christianity. It presents the Creator, in a new light, to his creatures ; no longer as an enemy, but a friend, reconciled and appeased, through the precious blood of His dear Son. Without this blessed truth, He would have been, to us, only " a consuming fire ;" (Hebrews xii. 29.) But now, in the revelation of His Son, " God is love." (1 John iv. 8.) The belief of this throws open the door of heaven, to the outcast, man ; and pours a flood of light upon all the attributes of God, His dealings with us His creatures, and all the purposes of His will towards us. This Faith is the golden key which unlocks the Cabinet of Mysteries ; which " eye had not seen, nor ear heard, neither had it entered into the heart of man to conceive," without it. (1 Cor. ii. 9.) When the belief of God's love is once fully received into the heart, by the Holy Spirit, it transforms the soul into its own image ; fills it with love to God and man ; and so constrains it to the performance of every duty, as to make obedience easy and delightful ; because it is done for One, whom it is an honour, as well as a pleasure, to serve.

Thus, "Love is the fulfilling of the law." (Rom. xiii. 10.) It never asks "How little it *may* do?" but "how much it *can* do?" It desires no limits to its loyalty and obligations; but "spends and is spent," in joyful self-denying services for the glory of God, and the welfare and happiness of all His creatures. Thus, Love is the centre of the Christian System; the principle of universal attraction; which, like that of gravitation, in the material universe, moves all the wheels of energy and life, and causes the Christian to revolve in his proper orbit of duty, without weariness, and without wandering or distraction. He shines not to himself, alone; receiving light and heat from the central luminary, he cheerfully and liberally dispenses it around him; and, as he reaps some benefit from his neighbours, and derives a portion of his light and comfort through their instrumentality, so he reflects the gifts bestowed upon him from above upon them in return; and thus, moving ever onward, amid sweeter music than the fabled harmony of the spheres, he fulfils his daily course of duty and beneficence; partaking in the sympathetic pleasure of doing good, and shedding a sunshine of joy, and peace, and happiness around. This is no fancied picture, but the genuine effect of the Doctrines of Christianity, when fully believed and cordially embraced. The Cross of Christ, spiritually apprehended by Faith, is the divinely-appointed remedy for the Restoration and Renovation of the World. The Holy Spirit is promised, to apply it to the heart; and when this effect takes place, it cannot fail to produce that happy and excellent change, of which we have treated above.

The precepts of the Gospel form another distinctive feature of Christianity, vastly superior to, as well as materially different from, all other religious systems, which have ever prevailed in the world. There is a purity and holiness about them, quite unknown in any other code of morals, however excellent, which was ever invented by man. There is a depth and spirituality belonging to them, an insight into the human heart, a probing the very bottom of the wounds of innate depravity, which was quite a new feature in the ethics of the New Testament, introduced by its Divine Author, who alone "knew what was in man," and was able to explore the deepest recesses of the heart, and trace the hidden workings of corruption within the mind and thoughts, before it was developed in the outward act, by the commission of open sin. Other laws only prohibit the deed of wickedness, cruelty, or dishonesty; this forbids the design and purpose of it; and declares, that even "the thought of foolishness is sin." (Prov. xxiv. 9.) It inculcates, not only a virtuous regard to truth and honesty, between man and man, but a high disinterested spirit of benevolence and generosity; a regard for the welfare and happiness of others; and, in short, "to love our neighbour as ourselves." It is impossible for duty to go beyond this heaven-inspired dictate of Christianity—this "royal law" of Charity; which reaches even to the smallest matters, and comprehends, in its wide embrace, the most extensive range of Philanthropy. The motives, by which this spiritual and practical code are enforced, are of the most influential kind. In addition to the great

doctrine before considered—that of universal love concentrated in the Incarnate Word, the Divine Saviour of mankind, and thus reflected upon this dark earth, refracted, as it were, like the sun-beam in the rainbow, shorn of its too dazzling splendour, and brought down to the reach of fallen humanity—there is joined the belief of an omniscient, omnipresent God, whose all-seeing eye can observe the smallest deviations from rectitude, in thought, word, or deed, and is cognizant of the most secret workings of well-concealed and lurking iniquity. No disguise can mock His penetrating glance; which detects the shallow imposition, and tears aside the veil and mask, under which the hypocrite would hide himself. The worker of evil can find no den of darkness so obscure as to protect him from the present dread of His observation, or afford him even a possibility of escape. For, not only is the Almighty the sure witness of his crimes, He is also his inexorable Judge; who has declared, that “He will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (Eccles. xii. 14.) And not only does Faith persuade, and Fear compel the Christian to obedience, but Hope animates his soul with the assurance of present assistance in the endeavour, and the prospect of eternal reward; and so, inspiring him with a bright view of promised blessings, reserved for him in heaven, enables him to bear up against the shocks of temptation, and the pressure of persecution; against “fightings without, and fears within;” the “fear of man which bringeth a snare,” and the favour of man which seduces to destroy. When

the mind wavers in doubtful suspense, not knowing which side to take; and the temporary prevalence of unbelief, selfishness, and pride have brought a cloud over the soul's view, and prevented it from discerning distinctly the path of duty; then Hope comes in to his aid, with her bold hand, and presenting the telescope of Faith to the eye of the mind, opens out the prospect to an infinite extent; throws eternity, immortality, and heaven into the scale, and decides the question. When storms of trouble rise, and persecution roars and rages around, so that the good man is ready to be scared from the path of obedience, now almost too narrow, too thorny, and too rugged for flesh and blood to tread upon, then Hope fixes her anchor on the Rock of the promise, oath, and covenant-faithfulness of Jehovah, and looking smilingly heavenward, sees Omnipotence on her side, and is satisfied and happy. And though the tempest wax long and loud, and the waves toss the troubled vessel, all is calm and peaceful within; under the sweet assurance, now made doubly sure, that "the light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) Thus, from Faith and Hope springs the heaven-born soul of Charity, the Queen of Christian graces, "the bond of perfectness," which completes, and crowns, and combines the whole lovely circle of Piety and Virtue, and twines together the sweet flowers of Paradise, in a wreath of unfading beauty and perennial fragrance. This is the grand characteristic of the true Christian; not that empty, false, and spurious charity, which the world miscals by that

sacred name, and which is, in truth, nothing better than delusion and deceit ; pretending to think well of every one, and “saying, Peace, peace : when there is no peace ;” (Jer. vi. 14.) and preferring the favour and feelings of men to the honour and veracity of God. Nor is it the mere giving of alms ; which, however profuse and self-denying, and however loudly applauded by the world, and however productive of real benefit to the receivers, may yet consist with a principle so sordid and earthly as to be absolutely “nothing,” in the sight of that God who “searcheth the heart.” (1 Cor. xiii. 3.) True Christian charity is that sincere and holy affection of the soul, which, first warmed and inspired by the love of God to man in Christ Jesus, is fixed upon Him, in return, with a supreme and devout regard. The infinite perfection of that Celestial Love is not, indeed, and cannot be found in any human breast ; but, while the Christian is deeply conscious how far he falls short of the mark at which he aims, yet he never ceases to strive to love God, even as he is loved by Him, and to know Him, even as He is known, with an incessant and unfailing regard. Nor does the influence of holy Charity terminate in its Author and Origin, the chief and proper object of it. No, although the Law of God teaches us to love Him, alone, “with *all* the heart, and mind, and soul, and strength,” yet there is no real inconsistency in also requiring us “to love our neighbour as ourselves.” This latter commandment is quite compatible with the former. Love is not like money, or earthly substance ; it is not diminished by being divided ;

if only the objects of it are congenial to, and consistent with, each other. The love of God naturally leads to, and produces the love of man, His creature, whom He has made, whom He sustains, and for whom He has prepared the plan of Redemption. Therefore, "he who loves God, must love his brother also;" for he knows his Heavenly Father's regard towards him as one of his family; and he fondly cherishes a hope, that, however regardless of his Father now, he will hereafter prove an object of His reconciled love, and be a partaker with himself of its joys throughout a blissful eternity. Nor can he, who thus loves God, rest in mere idle hopes and wishes for the good of others. Charity is an active, operative affection; which cannot be satisfied without exerting itself, in doing good, as well as desiring it. "The love of Christ constraining" the Christian, he labours incessantly to convince his fellow men of the riches of this love, and persuades them to embrace it. Hence have arisen all the beneficial effects of Christianity. Charity produces in men a constant regard to the welfare and happiness of others; and causes them to promote their interest, as if it were their own. The thirteenth Chapter of the first Epistle of St. Paul to the Corinthians, so beautifully describes the effects of Charity, that it were almost like sacrilege to treat of this subject, without referring to it, or to use any other language than that of the Apostle. "Charity," he says, "suffereth long, and is kind; Charity envieth not; Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily

provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; Charity never faileth." (verses 4—8.) Free as the air, and bountiful as the light of heaven, it adorns with its own various hues every object which it touches; and never rests in its career of mercy, till it has gladdened with its smiles every dark corner of the globe. Charity is the most comprehensive of all virtues; it spreads itself over the entire surface of duties; and gilds, with its beautiful and precious lustre, every event and circumstance of life. Conjointly with Charity, Humanity shines forth as one of the most distinguishing features of our holy Religion. A humane and benevolent disposition is inseparable from a truly virtuous character. "The Righteous man," as we have shewn more at large in a former Section, "regardeth the life of his beast;" and, much more, the life, feelings, happiness, and comfort of his fellow men. In the words of a Heathen Poet, he can say, "I am a man, and I reckon nothing human foreign to me."* He cannot be indifferent to anything belonging to his fellow creatures; anything, in short, which flesh is heir to; their sorrows and sufferings—their wants and weaknesses, he looks upon as his own. Moved by this powerful consideration, the Christian Philanthropist lays himself out in every self-denying exertion, by which he may relieve the distresses, and soothe the sorrows of mankind. His are "the work of

* "Homo sum, nihil humanum à me alienum puto."—TERENCE.

Faith, and labour of Love, and patience of Hope in the Lord Jesus Christ." (1 Thess. i. 3.) And, though he may meet with many discouragements, and have to surmount many difficulties, in his path of duty, yet he goes boldly and cheerfully forward; neither shrinking from danger, fainting through weariness, nor turning aside from the straight course of integrity and steadfastness. He has counted the cost of doing good; and does not expect to serve his Heavenly Master, and benefit his brethren in the world, without expense and trouble.

Thus have been formed those noble characters, who have astonished the world by their disinterested labours, and have left their name to posterity, embalmed in the odours of deeds of undying Charity, and engraven on monuments of magnificent and widely-extended Benevolence, not to be forgotten. Such was Howard, the Philanthropist, who penetrated the depths of the most noisome dungeons, and encountered the infection of the most pestilential atmosphere, for the sole motive of rescuing from their miserable condition some of the vilest and most degraded of mankind. For this purpose, he travelled through the length and breadth of the continent of Europe; visited the prisons of almost every country; exposed himself to all kinds of danger and annoyance; and, at last, laid down his life, as a sacrifice to the ardour of his zeal in doing good, and relieving the sufferings of the captive and the oppressed. Such was Thornton, the munificent Patron of so many benevolent Institutions, the unknown friend of so many destitute children of affliction, who scattered over

the surface of the wide world the fruits of his industry and success in mercantile adventure ; and so large and multiplied, as well as secret and unostentatious, were the gifts of his benevolence, that it might literally be said of him, he did not " let his left hand know, what his right hand had done."* Such was Wilberforce, the pious, talented, unwearied Advocate of the Negro's claims on Justice and Humanity, and the warm-hearted denouncer of the wrongs of Africa. How long and assiduously he laboured in the good cause, before the tyrant—Slavery, had fled before him ; and that infamous traffic, so long the curse and shame of this land of boasted Freedom, had been declared illegal by the assembled Senate of the Empire, and abolished for ever ! Nor did he leave this lower world, to receive his crown of glory and recompense, through grace, in a more exalted sphere above, before the echo of that unanimous shout, which hailed the final extinction of legalized slavery, and the death-blow of the oppressor in our dominions, had reached his ear ; and the dying hero, far more glorious than ever champion falling on the blood-stained battle-field, lifted to Heaven his closing eyes, returned thanks to God, who gave the victory, and soared away, to join the triumphant chorus of the skies. Such was Henry Martyn, one of the first of a noble band of devoted Missionaries, who left his native shores, laden with Academic honours, the trophies of genius and successful study, and placed himself in the midst of Heathens, in a land of strangers. There

* Note A.

he laboured to make known the riches of salvation, to those who were "sitting in darkness and the shadow of death;" he undertook a long and perilous journey, for the purpose of translating the Scriptures into the language of Persia; and, having completed his work, was overtaken, on his return home, by the stroke of death. No friend was near, in his dying moments; but, doubtless, ministering spirits waited upon the departing saint, and a convoy of angels carried his emancipated soul, from its prison of clay to its mansion above. But why should we tell of more? Time would fail us to recount the instances, in which Christians have nobly surrendered their ease, health, reputation, and worldly interests, for the purpose of benefiting the bodies and souls of their fellow-creatures. Numbers there still are, unknown to fame, whose Charity leads them daily to visit the haunts of vice and wretchedness, to watch by the bed-side of sickness and pain, to instruct the ignorant, to comfort the mourner, to rebuke the careless, and to reclaim the vicious; who, though they may not possess much silver or gold, yet give that which is much more valuable, and which human nature can never despise—kindness and sympathy. Theirs is no worldly honour; no earthly ambition prompts their exertions; but their names are registered on high, among the best benefactors of mankind, in the Lamb's Book of Life; their prayers and tears have a memorial before God, and He will own them at the last day as His faithful followers; when, presenting to each of them a crown and a kingdom, He will say, "Inasmuch as ye have done it to the least of these my brethren, ye have

‘done it unto me.’” (Matt. xxv. 40.) What else could perform such labours, and endure such toils, so patiently and unostentatiously, but Christian Charity? Humanity, its sister grace, walks side by side with heavenly Love, and leaves no effort untried which may possibly minister to the public good, or diminish the amount of human misery and pain. Thus magnificent Hospitals have been built and endowed; Asylums have been erected for those pitiable objects who are deprived of the use of their reason; Schools have been instituted for the instruction of the children of the poor, in the principles of Religion and Morality, as well as other useful knowledge; and Places of Public Worship have been planted, in the midst of the ignorant, depraved, and destitute, who have neither means nor inclination to provide for themselves the bread of life. Nor must we omit to mention, among the efforts of Christian Charity and Humanity, the labours of that noble Institution, which has scattered thousands of copies of the Word of God over the surface of the globe; and, having supplied the dark and desolate corners of our own land with the healing streams of mercy and salvation, has sent forth its rills of light, life, and comfort, to the benighted and perishing Heathen. And not only does Humanity extend its regards to all the children of men, in all their varied wants and woes, but it also enters with compassionate sympathy into the sufferings and sorrows of the Animal Creation. We have seen indeed enough of, and have no disposition to commend, exaggerated feeling for, and undue attention paid to certain portions of the

dumb races of irrational creatures, just because they happen to be favourites, and please the wanton humour of their pampering patrons, whose parasites they are. But this, so far from being Humanity, may be the very reverse; and is, in fact, no better than refined and disguised selfishness. True Christian humanity is that just and generous concern for the happiness and welfare of every living thing, which makes a man look out and around him, for ways, means, and opportunities of easing the heavy burdens of all the oppressed, and embrace every occasion of removing pain, and restoring comfort in its stead. His ear is awake to the smallest cry, and most stifled groan, uttered by the least important creature, that breathes and moves upon the face of the earth; his eye is open to every wrong done to the meanest, and most inconsiderable being, which partakes of the fostering care of the Almighty; his hand is stretched forth to raise the sinking slave of cruel tyranny, and his voice uplifted in pleading its rights, and demanding, with meek resolution, the alleviation of its distress. These are the genuine effects of Christianity, in the conduct of men towards their fellow-beings: it remains for us to consider its influence on their personal behaviour.

This branch of our subject comes under the head of Temperance, which we have already shewn to be a striking feature of Christianity, which strictly enjoins sobriety and moderation, even in lawful pleasures, and innocent indulgences, upon all its disciples. "Be not drunk with wine, wherein is excess;" (Eph. v. 18.) "Take heed to yourselves, lest at any time your hearts be overcharged

with surfeiting, and drunkenness." (Luke xxi. 34.) "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, (or decently) as in the day; not in rioting and drunkenness, not in chambering and wantonness; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. xiii. 12—14.) And once more, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." (1 Peter iv. 7.) These precepts clearly enjoin the strictest temperance, and, when obeyed, must produce the most perfect sobriety of character. And in truth, the real Christian is always found to be one, who cannot "be conformed to the world," in vain and sinful recreations, nor "run with them to the same excess of riot:" on the contrary, he "keeps his vessel in sanctification and honour," and "uses the world as not abusing it." Thankful for the bounties of Providence, and believing that "every creature of God is good, and nothing to be refused, if it be sanctified by the word of God and prayer," (1 Tim. iv. 4, 5.) and that "all things indeed are pure," yet he remembers, that "it is evil for that man who eateth with offence," (Rom. xiv. 20.) so as to cause another to fall into sin, through his self-pleasing and sensual indulgence. And, as "it is good neither to eat flesh, nor to drink wine, nor anything" else which may tempt another, or lead him astray, he is conscientiously careful, "not to condemn himself in that thing which he alloweth;" (Rom. xiv. 21, 22.) but after the example and exhortation of the

holy Apostle, St. Paul, he strives so to order his conduct, that "whether he eats, or drinks, or whatever he does, he may do all to the glory of God." (1 Cor. x. 31.)

We have thus shewn, how the Doctrines and Precepts of Christianity conspire to produce effects the most beneficial to mankind. Hitherto, we have dwelt chiefly upon Theory : but what is the testimony of Experience ? If we look into the page of History, and trace the progress of civilization among the nations of the earth, we find that great public benefits have been conferred, by the humanizing influence of Christianity. What a change has thus been produced, in the condition of civilized Europe, even under the reign of dark Superstition, and notwithstanding the baneful influence of Gothic Barbarism, and a most debased form of nominal Christianity !

Where are now the bloody fights of Gladiators, which once formed the most fashionable spectacle of Imperial Rome, and on which her delicate ladies were wont to gaze with disgraceful pleasure ? Where are the revolting scenes, which were annually exhibited in the polluted Saturnalia, and other abominable and licentious festivals ? Where are the cruel sacrifices, in which an offended Deity was supposed to be appeased with human blood ? These, and other enormities, the spread of Christianity, its mild policy and humane sentiments, have abolished. Household slavery is no longer allowed amongst us. Lewdness and Drunkenness, though, alas ! too much connived at and practised, are no longer deified in the shrines of Venus and Bacchus, worshipped with costly honours, and

celebrated with gorgeous ceremonies, by venal bands of consecrated strumpets and debauchees. Even in late years, Christianity has put a stop to Suttees in India—that shocking and barbarous practice of burning widows on the funeral pile of their husbands ; and we trust it will soon prevail, to the extinction of the many horrid barbarities which still take place, under the sanction of British government, in that part of our dominions, where the Car of Juggernaut is annually dragged along, over the bodies of living men. And if, from this general view of the beneficial effects which Christianity has produced in the world, we descend to a more particular enquiry, respecting the nature of its fruits in private life, we shall still find, that the good done to the best interests of mankind by the prevalence of Christianity, and the advantages which society enjoys by its means, at the present day, above what former times experienced, are very considerable. There can be no doubt, that the diffusion of the mild and benevolent principles of such a Religion, has had a powerful tendency to favour the progress of general improvement, in the Arts and Sciences, in just and enlarged views of things, and especially in the emancipation of the mind from the trammels of prejudice and superstitious fears ; and has given an impulse to the spirit of enquiry, which has thus struck out new paths of investigation and research, and opened wide fields of knowledge and information, heretofore untrodden and unknown. The shackles of Tyranny have given way, with the shock of minds struggling for Freedom ; and nations, before bowed down in the

weight of their iron fetters, have risen up at once, and claimed for themselves the rights of men, and the privileges of citizens. Education, formerly confined to the higher ranks, has spread to the lowest branches of the community; and, by this means, the inferior classes of society have been elevated from the condition of serfs and hereditary bondsmen, to their present station of honest independence and respectability. We should take but a superficial view, indeed, of the benefits of such a system, if we failed to notice the great change which it has produced, in the condition and treatment of the female sex. Before, neglected and despised, abandoned to ignorance and folly, and then made the slave of sensuality and tyranny, lovely woman, the help-mate of the stronger sex, the mistress of his family, the mother of his children, was treated as the plaything of an hour; and when no longer useful or acceptable, perhaps thrown aside as an incumbrance and a burden; wantonly trampled upon, insulted, and injured, with impunity. Not that this was always the case; no doubt there were many bright exceptions; but still, the usual state of the weaker sex, before the introduction of Christianity, was such as we have described. How could it be otherwise, where Polygamy, Concubinage, and Fornication, not to say Adultery, were almost universal, and sanctioned by the example of their Deities themselves? Throughout the Heathen world, at the present day, the condition of the female sex is most deplorable: nowhere does woman occupy her proper place in society, nor fulfil the important part, which she is qualified by nature to

sustain, and to which the all-wise and beneficent Creator has appointed her, until the promulgation of Christian light and truth has brought a more refined civilization, and a higher standard of moral feeling and propriety, in its train.—Besides the direct influence of Christianity upon those, who are the immediate subjects of its renovating power on the heart and life, there is a very important effect remaining for consideration ; namely, that unseen and indirect influence, which, by means of the interlinking concatenation of social intercourse, and the manner in which mind acts upon mind, throughout the machinery of the social system, insensibly affects the opinions and practices of all within its range ; even those who profess to be unrestricted by its obligations, and refuse to submit to its authority. For, while they boast of their superiority to Revelation, and of the sufficiency of the light of Nature to guide their conduct, they are not aware, how much they owe to that very Gospel, which they pretend to despise ; and how ungrateful and unbecoming it is, for men to affect to disdain the assistance of a Religion, but for which they might still have been grovelling in Heathen ignorance, and intellectual, as well as moral darkness ; groping in vain to find the guiding thread, which should lead them through the mazes of Nature's labyrinth ; and sunk in the pathless morasses of Idolatry and Pagan superstition. As well might we conclude, that we can do without the Sun, because we see ourselves surrounded with light, which is reflected from every object, even those which are most opaque by nature, and seems to form a

part of the very air we breathe ; as to suppose, that we can acquit ourselves of our obligations to Christianity, because the blessings it has conferred are in every one's possession, and seem to be common to those who disallow its value, and even avow themselves its enemies.

But, in order to form a just estimate of the value of true Christian Morality, we must observe it in its purest state, as it exists in such a country as our own highly favoured land. We must notice the degree of civil and religious liberty, which is enjoyed by the humblest member of the community ; observe the condition of the labouring classes, how happy and comfortable in their circumstances, when they are honest and industrious, sober and temperate in their behaviour ; the state of their children, their clothing and instruction, and, above all, the character of the wives and mothers, how well-informed, decent, and virtuous ; and contrast all this with the appearance of things, in a country devoid of Christian light, under the iron rule of tyrannical superstition, governed by some lawless despot, the absolute master of the lives and property of his subjects. The common people, a herd of untutored savages, dwelling in miserable huts, without clothing, and almost without food, except what is gathered from day to day, or taken by fishing and in the chase ; the children naked, wild, and uneducated, the scanty remnant, in many cases, of families, the greater part of which have been destroyed in infancy. Lastly, the women, not deserving the name, and scarce fulfilling any of the offices of wives and mothers—wretched, ignorant,

oppressed, the very slaves of their husbands, bearing their burdens, and performing all the drudgery of that little tillage which is practised among them. Can any one arise from such a survey, without thanking that gracious God, who has made us to differ so widely from some of our fellow creatures; and embracing more closely that Divine Religion, by means of which we enjoy such distinguished blessings, above all the nations of the earth?

Still, notwithstanding these benefits derived from Christianity, and which are its proper fruits, such, indeed, as it would always produce, if suffered to take root and flourish, without interruption or disturbance;—we must confess with sorrow, that, in many respects, our country presents a very different aspect; and, instead of a continual growth and improvement in virtue and morality, there seems to be, on the contrary, in many places, and among a large portion of the community, a retrograde progress in iniquity, and a great increase of immorality and crime. The tide of corrupting influence, having set in against us, seems to be flowing still, and rising higher and higher, till it threatens to throw down all the landmarks of good old times; and, overwhelming every monument of the religious zeal of our pious forefathers, and obliterating every trace of decency and virtue among the lower orders, to cover the land with one wide-spread deluge of demoralization and practical Heathenism. Certain it is, that where the power of corruption has got much head, its progress is usually much more rapid and irresistible, than is the case with respect to the opposite principles of virtue

and religion. In consequence of the depravity of human nature, and that tendency, which there is in every man, since the Fall, to evil from his birth, the propagation of correct views of truth, and sound principles of action, is always up-hill work ; while the disseminator of unsound doctrine and evil principles, has everything in his favour.

———“ *Facilis descensus Averni ;*

“ *Sed revocare gradum, superasque evadere ad auras,*

“ *Hoc opus, hic labor est.*”—*Æn.* vi. 126.

As it is in Nature, so also in Morals, in this sin-corrupted world, good seed and useful produce has to be planted and nursed with care : but noxious weeds sow and propagate themselves ; and grow up, spontaneously, in rank luxuriance, even in defiance of the labourer’s toil. The husbandman has enough to do, to keep them down at all ; and is unable to eradicate them entirely. Thus one generation exceeds its predecessors in vice, and their children, if left to themselves, will probably make still greater proficiency ; so things grow worse and worse, till the evil can get no further ; having nothing else to corrupt or destroy. One may almost take up the complaint of the Roman Poet, deploring in such forcible terms the degeneracy of his times, and the spread of those corruptions, which he fore-saw were hastening the downfall of his country :

“ *Damnosa quid non imminuit dies ?*

“ *Ætas parentum, pejor avis, tulit*

“ *Nos nequiores, mox daturos*

“ *Progeniem vitiosorem !*”

HOR. Od. vi. lib. 3.

The same able and acute writer, whose penetrating eye was

able to detect the springs of vice and public dissoluteness of manners, with wonderful sagacity, and to expose those immoralities, which, while he condemned them so forcibly in others, he had not the courage or principle to abandon himself—traces the ruin of that empire, which was in his time the mistress of the world, to the corruption which first overspread private families, and so extended itself, till it had sapped the foundations of public virtue, and infected the whole land.

“ *Fœcunda culpæ secula nuptias*
 “ *Primum inquinavere, et genus, et domos;*
 “ *Hoc fonte derivata clades*
 “ *In patriam populumque fluxit.*”

HOR. Od. vi. lib. 3.

And, assuredly, there are symptoms amongst us, at the present day, which may well make the lover of his country tremble; when he seriously considers the awful growth of principles, calculated to destroy the peace and happiness of Society, and the prosperity of the State. We do not allude to the views of any political party; but to those infidel and demoralizing tenets, which are so widely diffused by the news-mongers of the Metropolis; that contempt for law and order, which has lately been manifested; and those habits of licentious conduct, and illicit intercourse between the sexes, which, especially in London, are deluging the people with every species of vice and immorality, and throwing us back into the dark ages of Barbarism.

It is not difficult to trace the causes of this demoralizing process, which have already been, in part, alluded to in

the preceding Sections. It was impossible that Religious Education, even had it been more complete, and more extensively diffused, could have produced its due effect, while so many powerful counteracting agencies were at work; undoing all that was done, sowing the tares of immorality among the tender wheat of moral and religious principles; and thus not only impeding its progress, but altogether frustrating its design. The truth is, that Morality has been too little regarded by the Legislature; and while they have been severe in punishing great offences, especially in cases where property was concerned, they have not been sufficiently careful to check vice in the bud, to crush the serpent in the egg, and thus prevent its breaking out to poison and endanger the community. On this point, we may avail ourselves of the judicious remarks of an able and intelligent writer, before quoted. "To suffer," he says, "the lower orders of the people to be ill-educated, to be totally inattentive to those wise regulations of State policy which might serve to guard and improve their morals, and then punish them, with a severity unexampled in the history of the world, either ancient or modern, for crimes which have originated in bad habits, has too much the appearance of creating delinquents, for the purpose of putting them to death." He proceeds, "Nothing contributes in a greater degree to deprave the minds of the people, than the little regard which Laws pay to Morality; by inflicting more severe punishments on offenders who commit, what may be termed, *Political Crimes*, and crimes against property,

than on those who violate religion and virtue. Like unskilful artists, we seem to have begun at the wrong end; since it is clear that the distinction, which has been made between public and private crimes, is subversive of the very foundation it would establish. Private offences being the source of public crimes, the best method of guarding society against the latter is, to make proper provisions for checking the former. A man of pure morals always makes the best subject of every state; and few have suffered punishment, as public delinquents, who have not long remained unpunished, as private offenders. The only means, therefore, of securing the peace of society, and of preventing more atrocious crimes, is, to enforce, by lesser punishments, the observance of religious and moral duties. Without this, laws are but weak guardians, either of the State, or of the persons and property of the subject. The people are to the Legislature, what a child is to a Parent: as the first care of the latter is to teach the love of virtue, and a dread of punishment, so ought it to be the duty of the former, to frame Laws with an immediate view to the general improvement of morals. That kingdom is happiest, where there is most virtue, says an elegant writer. It follows, of course, that those Laws are the best, which are most calculated to promote Morality; the operation of which in every State, is a conduct intentionally directed towards the Public Good.* The intrinsic excellence, and

* *Essay on the Police of the Metropolis*, by P. COLQUHOUN, Esq. p. 241—243, old edition.

practical importance of the above extract will, we trust, excuse the length of the quotation, which we felt was too valuable to be either omitted, or abridged. In opposition to this prudent counsel, the principle which has too often appeared to actuate our political measures, and legislative enactments, has been a desire of gain. Everything is made to give way to the all-absorbing topic of money ; or, what is equivalent to it—property, its increase and security. “ Covetousness” is our “ Idolatry ;”—and we worship the precious metals, silver and gold, as truly, as if we fashioned them into molten and graven images, and sacrificed and burned incense to them as the Gods whom we adored, on whom we depended for favour and protection, the arbiters of life and death, of weal and woe. Our case is the very counterpart of that, which the Philosophic Poet of antiquity, before quoted, describes to have been the condition of Imperial Rome, in the acme of her power and glory :

“ Intactis opulentior

“ *Thesauris Arabum et divitis Indiæ.*”

HORACE, *Od.* xxiv. lib. 3.

Like her, Britain is in danger from herself ; her riches, her greatness, her avarice, and ambition, are likely to prove her destruction. We complain of the vices and corruption of the times ; but what effectual measures do we take to reform them ? Who, amongst our princely merchants and manufacturers, rolling in wealth wrung out from the labours of a demoralized population, is willing to lay the axe at the root of the evil, and curtail the gains of forced competition, to save the morals of the State ?

This is the only efficient remedy: it is useless to legislate for the evil, upon any other principle. We must begin with Morality: we must "seek first the kingdom of God, and his righteousness." But, alas! our Statesmen seek their gain—their honour—their advancement in the world; and, to these low and sordid objects, the poor man's Sabbath—his health—his comfort—his family—his soul must be sacrificed, if needs be, to swell the annual amount of the great man's profits, and place him a step above his rivals in trade. This, forsooth, is necessity—they cannot help it; and the Moralist, the Philanthropist, and the Preacher, may therefore spare themselves any further trouble. They are determined not to be convinced. Well may we exclaim, in the language of the Lyric Moralist, which we have prefixed as the Motto of this Section—

" Quid tristes querimonis,
 " Si non supplicio culpa reciditur ;
 " Quid leges, sine moribus
 " Vanæ, proficiunt?"——
 " Magnum pauperies opprobrium jubet
 " Quidvis et facere, et pati,
 " Virtutisque viam deserit arduæ."

We cannot, indeed, follow the advice of the sagacious Poet, and consecrate our gold in the Capitol, or throw our treasures into the sea, with that Philosopher of old,* who is said to have cast away his precious ore, with these words, " Begone ye evil desires, I will drown you, that you

* CRATES of Thebes.

may not drown me." Nor can we imitate the policy of wise Lycurgus; who prohibited the use of precious metals in Sparta, and substituted in their stead iron money, which was of no value out of their own country: we cannot thus secure ourselves from the spirit of avarice, which finds, in the produce of the soil, and the labour of our ingenious and industrious fellow-countrymen, unfailing supplies of inexhaustible treasure. But, though we cannot entirely remove the temptation, we may gradually overcome its power, by moderating our desires, and circumscribing our views by that measure of profit, which may be honestly and beneficially obtained.

" Scelerum si bene pœnitet,
 " Eradenda cupidinis
 " Prave sunt elementa."

But as long as gain is our main object of pursuit, we shall never be satisfied or contented with our acquisitions. Money will not cease to have its charms, because it cannot be gotten, without the widow's sigh and the orphan's tear; or must be purchased with the price of human misery, wretchedness, and crime. The growth of the miser's store only adds to the thirst of his hydropical desire.

———" Improbæ
 " Crescunt divitiæ; tamen
 " Curtæ nescio quid semper abest rei."

The great point to be gained is to convince the public, that the increase of money is not the main object of a people's ambition, nor the highest summit of a nation's glory. The very contrary is usually the case; wealth increases luxury, and this brings in its train all the moral

and political evils by which States are enfeebled and destroyed.

“ Ill fares the land, to hastening ills a prey,
 “ Where wealth accumulates, and men decay.”*

The higher ranks are the first to suffer by the moral contamination, while the lower are oppressed to administer to the gratification of their superiors ; but soon the infection spreads, till every order of society becomes corrupted, and there is no soundness left. In such a case, just in proportion to the outward splendour of a kingdom, the pomp of her nobles, the grandeur of her palaces, and the wealth of her citizens, is the depth of misery, vice, and depravity, which lie concealed in the back-ground ; while all is magnificence and gaiety without, all is vileness and woe within. Virtue corrupted, honour sacrificed, morality repudiated, religion despised—these are the harbingers and concomitants of a State fast approaching to dissolution, and on the brink of ruin. But still, amidst all these symptoms of unequivocal decay, the public may be as much intoxicated as ever, with the mad pursuit of pleasure and gain, even when the country is ready to break out into the flames of rebellion and anarchy : like men who are walking over the smouldering ashes of a volcano, while the earth is already trembling beneath their feet, with the signals of an approaching eruption.

Let any one examine the state of our great Metropolis, the Queen of cities, the centre of Commerce, (as Britain is

* GOLDSMITH'S *Deserted Village*. Note B.

the mistress of the seas,) and enquire into the vice, dissipation, fraud, and depravity, which prevail there, and he will perhaps be inclined rather to mourn over her corruptions, than to glory in her greatness.

“Omitte mirari beatæ

“Fursum, et opes, strepitumque Romæ.”

HORACE, *Od.* xxix. lib. 3.

Contrast the external splendour of noble squares, parks, terraces, towers, and domes, the nightly glitter of countless lamps of dazzling brightness, the constant roll of carriages, and trampling of horses, the bustle and parade of busy affluence, with all the magnificent extravagance of the shops of London—with the scenes presented to the eye of the Philanthropist, who looks behind the curtain, and goes into the back-streets and lanes of the city, and climbs to the wretched garrets, the lodgings of the destitute. There, poverty meets him, in a form so squalid and deplorable, as is elsewhere unknown. There, thousands drag on a miserable existence, without having any visible means of support; men, women, and children, crowded together in one small apartment, crammed with nauseous filth, and disgusting living spectacles of raggedness and depravity. There myriads of prostitutes swarm around you, and almost every face bears the indelible marks of drunken debauchery, and hopeless infamy. There, fathers and mothers associate, without the hallowing influence of conjugal ties; kept together by the loose bands of interest or humour, and ready to part, at a moment's warning, whenever passion or lust throws a stumbling-block between

them. There, children grow up in rags and filth, who never knew a parent's care and kindness; trained to lie and steal, from the first dawn of reason; and taught to earn their bread, by adroitness in pilfering and theft, from the very cradle. There are heard the horrid sounds of profane oaths from infant lips, such as once sung hosannas; and shocking depravity may be witnessed in mere children, who are already serving their apprenticeship in sin. But, the scene is too dreadful to contemplate any longer: what kind or degree of vice and wickedness may not be found there, in perfection and abundance? Robbery, Perjury, Murder, Adultery, Incest, Incendiarism, Sacrilege, Impiety, the most awful and incredible, there grow rank as nettles on the dunghill, and seem to have become the natural productions of the soil. Besides all this heap of crime accumulated in the great city, what a mass of untold misery and woe is there to be found! Bankrupts, hurled from the summit of affluence by the crash of mercantile failure, and precipitated to the lowest depths of poverty and wretchedness; broken-hearted wives, deserted by their husbands, and left to beg their bread with their starving little ones, houseless and friendless, in the midst of the crowded solitude. Others, woe-begone, and in tattered garments, seeking some drunken husband, who is squandering away their scanty pittance in liquor; or reduced to the extremity of despair, retiring into corners, to die of hunger. What crowds of destitute poor, workmen out of employ, and vagrant beggars, howling and pining with want, with none to pity or relieve them! Add to this heart-rending

picture the unhappy female; who, having been seduced by the unprincipled tempter to gratify his wicked desire, has been abandoned, by the hard-hearted villain, to shame and ruin. Cast off by her worthless deceiver, worn out with disease and misery, "her friends, her virtue fled," she breathes her last in some wretched garret, surrounded by the most depraved of mankind: her broken-hearted parents, perhaps, meanwhile ignorant of her situation, weep over the fate of their lost but loved one,

" Whose modest looks the cottage might adorn,
" Sweet as the primrose peeps beneath the thorn."*

These are the evils which arise from the selfish system of the mercantile world. What avails to Britain, though, as in ancient Tyre, her "merchants are princes, and her traffickers the honourable of the earth," (Isaiah xxiii. 8.) if the "pride of her glory" is thus "stained" with the reproach of a groaning land, and a demoralized people? The love of money has, in too many cases, we fear, eaten away the core of Charity, and corrupted the fruit both of Religion and Virtue, and destroyed the love of God and man. The means by which this corruption has been accomplished are various, and we cannot attempt to describe them all: we shall only now allude to the two principal ones, which form the subject of our present Essay, Inhumanity and Intemperance.

We have already shewn, in a former Section, how cruelty to animals steels the heart to perpetrate acts of

* GOLDSMITH'S *Deserted Village*.

cruelty to man. Brutal habits demoralize the whole character, perhaps more than any single cause or agency, that could be named. The practice of inhumanity, in a man's every-day employment, renders him unfit for social life, cruel to his own flesh, the wife of his bosom, undutiful to his aged parents, unnatural to his children. He is even hardened to commit the most dreadful crimes. To this cause, then, we trace some considerable portion of the wickedness of the Metropolis.

But the chief means of demoralization, employed by the destroyer, is Intemperance. This operates the most extensively, and produces the most dreadful effects. No age or sex escapes its malignity. It sweeps, with lurid wing, the home of comfort, and the shed of destitution; and leaves both alike desolate and forlorn. Its ravages, at the present time, are truly dreadful and appalling. In vain we see Piety and Benevolence labouring, hand in hand, to scatter blessings around; the fiend, Intemperance, follows in their course, and turns the lovely garden they had planted with flowers and fruits of Paradise, into a waste, howling wilderness. It perverts the best designs; and makes Charity ashamed of the plans she had formed, and the efforts she had made, to relieve the sufferings and distresses of mankind; which, through Intemperance, have become a curse rather than a blessing. Have humane laws been enacted, to give relief to the indigent and needy, and provide a home and a shelter for the aged and infirm? This provision the drunkard takes advantage of; and, reckoning upon this last resource, squanders away every

thing he possesses, neglects every line of honest industry, all efforts at self-support, throws a family upon the parish, and goes into a workhouse. Asylums, erected for such as, through misfortune, or the Divine visitation, have been deprived of their reason, are filled with those whose intemperance has ruined their faculties, and unseated reason from her throne. Thus, in every direction, we see the baneful shade of this poisonous upas-tree, spreading blight and death around. Not only great numbers of those who are educated in our Sunday, and other Schools, are thus led astray to their ruin ; but many, also, of their Teachers become victims to the plague, and are carried away with the flood of immorality and vice, while endeavouring to snatch others out of its engulfing torrent.* In vain the Creator of the world set apart a seventh portion of our time, from the beginning, for the spiritual good of man ; in vain the Redeemer, by rising from the grave, consecrated the Christian Sabbath, and sent his Ministers to teach men to improve it aright : Intemperance wastes the sacred hours, in gross sensual indulgence ; and, keeping its victims away from the house of God, consigns them over to ignorance, immorality, and profaneness, without hope or remedy. In vain the faithful Preacher opens his awful message, which declares, that “ no drunkard shall inherit the kingdom of God ;” the object of his warning hears him not : in vain the Minister of Christ unfolds the gracious offers of the Gospel—pardon, peace, and eternal life, to all

* Note C.

that repent and believe; the deluded wretch, who most needs this invitation, is out of reach of his voice; and to him, therefore, it is offered in vain. So that, although Temperance is not to be put on a level with, or made a substitute for, Religion, yet it is a handmaid and an auxiliary to it; or, in other words, we must first make men temperate, before we can make them religious. He, who has the key of the heart in His hands, can, if He pleases, go by a shorter way, and open it at once; but we, His agents, can only work by means; and, till we get the ear, we cannot expect to win admittance to the heart.* It is peculiarly awful, to think how the merciful designs of our Creator are frustrated, by the wilful disobedience of His creatures. We have truly "made Him to serve with our sins;" and that very portion of time, which was originally intended for our spiritual improvement, as well as our bodily refreshment, has been abused in such a manner as to become, in too many instances, injurious both to body and soul: for, the evening preceding the Sabbath is now the time most of all abandoned to riot and intemperance, with all its consequences of profligacy and licentiousness; so that, in fact, more drunkenness takes place at the period when Nature is ushering in the day of Holy Rest, than in all the remainder of the week.† What benefit can be expected from Sabbath duties and privileges, after such a preparation? How can we look for any great amendment of public morals, through the labours of pious, active

* Note D.

† Note E.

Ministers of Religion, and zealous private Christians, if the sin of Intemperance is still allowed to stalk through the land, without restraint ?

At present, everything encourages the propensity. The Pawn-broker offers a ready means of obtaining money, to those who have anything to part with, whether honestly or fraudulently obtained. The place, where the intoxicating draught may be purchased, is close at hand ; and the door stands a-jar to admit the thirsty customer, without any trouble to himself. By night, splendid lamps of superb dimensions blaze out their volumes of gas-light, to attract the reeling drunkard, unmindful of danger, to the rock of ruin, the shipwreck of his hopes for earth and heaven. Drunkenness is, indeed, punishable by law ; but the penalty is so light and insufficient, and the cases in which it is inflicted so rarely occur, that the Statute is little more than a dead letter ; and might almost as well be repealed. Thus, everything contributes to aid the growth of that sin, which is, above all others, the Nation's curse. The young man, who has joined a party of pleasure, and been led into the snare by little and little, feels, at length, the fumes of the poison rising in his brain ; and, maddened by the excitement, sallies out to exhibit his prowess in the streets. There he meets with the tempter, tricked out in gay, meretricious attire ; and is led away by her, like a victim, to his fate. How many respectable youths have thus fallen into the snares of strange women, from which they have never been recovered ! The experience of every sober man, who has seen anything of the world,

can doubtless testify to this truth, that drunken conviviality, and intemperate jollity, are the threshold to fornication, adultery, and every species of sin. To this source must be traced the countless swarms of thieves and desperadoes, which infest the country. The greater part of these have been led into evil communications, by the indulgence of Intemperance ; and, having lost their characters, and been thrown out of employment, have abandoned themselves headlong to every species of crime. This is, also, among other things, the cause of so many bankruptcies, failures in trade, forgeries, and other frauds committed by clerks and agents, upon their employers ; for, having contracted habits of luxurious indulgence, they must gratify them, at what ever hazard or expense, and such a course is seldom pursued long, with impunity.

If such, then, are the evils resulting from the above causes, when separately considered, how great must be their influence in demoralizing the people, when they act conjointly, and at once, upon the same great mass of the community. When those who are engaged in cruel and brutalizing employments, whose minds are debased by hardening practices, and their feelings blunted by constantly witnessing scenes of cruelty, are found immersed in still deeper insensibility, by the influence of intoxicating liquors, and are thus habitually led to stifle every emotion of a benevolent and virtuous character, by the poison of the dram-shop ; what can we expect, but that a state of obdurate wickedness will ensue, which cannot be better described than in the awful language of the Apostle, re-

specting the Heathen world? “ Even as they did not like to retain God in their knowledge, God *gave them over to a reprobate mind*, (or ‘ a mind void of judgment,’) to do those things which are not convenient,” (or becoming any rational creature) “ being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful; proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.” (Rom. i. 28—31.) This picture, dreadful as it is, does not surpass the real condition of the multitude in this country, sunk, as they are, in the depths of practical Heathenism, under the thin veil of a nominal Christianity.

We have thus endeavoured to shew the powerful tendency of the evils, of which we have been treating, to neutralize the various benefits which Christianity has so laboriously, and with so much exertion of genius and study, and at so much cost, striven to dispense. It only remains, in conclusion, to call attention to such remedial measures, as may seem deserving of public notice. And, first, the eyes of the Public must be opened to the imperious duty of a Government, professedly Christian, to supply its subjects, of every grade of society, with a sound and useful Education; not only in the common arts of life, but also in moral obligations; and, above all, in the great principles of our holy Religion. It cannot be questioned, that such efforts are needed, in the present state of the

country, in order to supply the wants of the poor ; and the beneficial results, which may be expected to follow, can scarcely be denied. Still, we want men's minds to be more deeply impressed with a sense of their responsibilities, on this subject. A sort of undefined feeling—"Am I my brother's keeper?"—a backwardness to exert themselves in this good work, keeps many from doing what they ought to reform the condition of their fellow-creatures, and prevents them from benefiting mankind. But, it is high time, that we should arouse ourselves to the consideration of our position, and of our duty, in consequence. We are come to a crisis in the history of nations, and of this kingdom in particular ; when knowledge of some kind *will* be had, in spite of our lukewarmness or indifference ; and the only question is—a most important one, indeed—shall they have useful and saving knowledge imparted to them, such as will imbue their minds with sound principles, and fit them for conducting themselves aright in this world, as well as prepare them for a better ; or, shall we allow their minds to be pre-occupied, by such scraps of information on Morals and Religion, mixed up with a vast quantity of pernicious matter, as they may be able to glean out of the low literature of the day, newspapers and pamphlets, circulated expressly for the purpose of vitiating the principles of the lower orders, of ministering to depraved tastes, and promoting a spirit of disorganization and discontent, among the labouring classes of the community ? Besides, there will always be found, and at the present day they are particularly numerous, a set of educated and unprinci-

pled men, who make their harvest in the field of popular ignorance, by exciting the deluded and unsuspecting multitude to violent outrages against the order of society, for the purpose of coming in for their share of the plunder ;—men, who have nothing to lose by revolution, and therefore hope to be gainers ; besides the rental of agitation, upon which they live, in the mean time. Since, therefore, to use the language of a distinguished Divine, “ You cannot un scholar demagogues, down to the level of an untaught multitude ; the only remaining alternative is, to scholar the multitude, up to the level of demagogues.”* The power of these men has already attained to an alarming height ; and their evil influence has appeared, in an unequivocal manner. Already, in the political horizon, dark clouds are gathering, and forebode a coming storm. The spirit of Infidelity and Anarchy, which prevailed in a neighbouring country some years ago, and still slumbers only, and is by no means extinct at the present hour, seems to be making fearful progress among ourselves ; if we may judge by the tone of those demagogues, who lead the popular cry, and are the spokesmen of the people, at our large public meetings of mechanics and artizans. We know that there prevails, on such occasions, a violent spirit of opposition to the powers that be ; a fierce and fiery hostility against all authority ; a tone of bold defiance levelled at their superiors in station, and an impatience of any distinctions of rank, or inequality of property. This spirit is intimately con-

* Dr. CHALMERS. Note F.

nected with religious scepticism and downright atheism ; so that we can only hope to succeed completely, in our attacks upon the former, by first attempting to remove the latter. Religion makes men good subjects, obedient to the laws, loyal, and respectful to superiors : therefore, wherever it really prevails, we may depend upon a due attention to all relative duties ; and there is a security to the State for good conduct, and propriety of behaviour, which nothing else can afford. Now, in order to secure our country from the invasion of a revolutionary movement of the multitude, during these times of excitement and agitation, it is extremely needful to diffuse widely among them all the benefits of true Religion, and that in the freest and most perfect form attainable ; removing, at the same time, all those obstructions, which tend to demoralize and debase their minds, or to detain them in a state of demoralization and debasement.

The influence of Female character, on the state of society, is extremely important ; and this presents another point, to which we would call a moment's attention. When it is remembered, how much power Mothers possess over the education of their children ; how much their example, alone, prevails in forming the infant mind, and giving it a virtuous bias, or the contrary ; we must admit, that every possible care should be taken to preserve the morals of our females from contamination, and to instil into their minds, at an early period, such strong principles of virtue, as will be able, by the Divine blessing, to stand against the seductions of pleasure, the love of dress and vanity, and the numerous

temptations, which tend to lead young women astray from the path of purity and innocence, especially among the poor. When we consider the prevailing love of selfish gratification, and personal display, now so predominant among this class of the community; and the way in which the youth of both sexes associate with each other, without those restraints of delicacy or reserve, which are usually maintained in the upper circles of society; we cannot be surprised, if the natural barriers of modesty and shame are often found too weak to resist the weight of so many powerful impulses, and so the door is opened to a torrent of evil, which is afterwards irresistible. But, if once the character of woman is debased, or even tainted with impurity, an injury is done to society, which is beyond calculation. The influence of a mother upon her children, and especially her daughters, is such as is sure to tell upon many succeeding generations; and when once corruption has entered in at this point, it will spread through the system; so that it is hard to say, when or where it will terminate.* These views, we think, should lead Governors, not only to promote Female Education, which is of the utmost importance; but, also, to devise such legislative measures as may tend to check the immoralities, which too commonly prevail among the young people of the lower orders, and prove the fruitful parents of many evils, which are now desolating the land. No doubt, much, after all, must be left to private influence, and voluntary exertions; yet, the fostering

* Note G.

care of the Rulers of the State, and a moral tendency infused into the spirit of their administration, will be found of great importance, in helping on the grand design of National Reformation. There will, doubtless, be many difficulties, in the way of any attempts made to reform the lower orders, and the greatest will arise from their own indifference and unwillingness; but, if the Government remove or diminish the temptations to vice, we may hope that this backwardness will be materially lessened. Something has already been done, in the enactment of the New Poor Law Bill, by which many hindrances to reformation have been removed; and opportunities of obtaining the incentives to Intemperance, which formerly existed, have been greatly diminished. Besides, a blow, we hope, has been struck at the unnatural system of Pauperism in this country; which seems to be justly chargeable, as an accessory, with much of the guilt of that immorality, which has prevailed among us. The true art of Charity is to "help the poor to help themselves;" and to cheer them with kindness, as well as relieve them with assistance. But, a compulsory provision for the poor is too apt to be regarded by them as a right, not as a favour; and, consequently, as it excites no gratitude, so it calls forth no exertion, on their part. The idle and profligate take advantage of the opportunity, without limitation, and excuse their neglect of duty, on the poor pretext of a parish allowance; while the honest and industrious are ashamed to apply for it, even when they really need it, lest they should be thought to do wrong; for, what it is in the power of every one to claim, is in the power of no

one to give. And, although some inconveniences and hardships have arisen from the great change which has been made in the treatment of the poor, yet, we cannot but hope, that great public good will, ultimately, result from the measure; if, only, due care is taken to have a right aim in view, and to make it, not (what there is every tendency to do,) a means of increasing the wealth of the rich, but of promoting the comfort and best interest of the poor. We should, also, endeavour to relieve, by some extraordinary exertions of private benevolence, the peculiar cases of severity and suffering, which may arise from a misconception or abuse of the law, on this subject; and, by taking heed to the Scripture duty of "visiting the fatherless and widows in their affliction," we should alleviate the trials of our poorer brethren, and prove to them that we are really sincere, in our professed desire for their welfare.* The Guardians of the poor, especially, should ever remember, that they are to be, indeed, the friends and protectors of the indigent and needy. But, the best and most unexceptionable form of Charity is, the Education of the poor; by which they are taught to take care of their own interests, and befriend themselves: and when we consider what has been already done in this way, we have only to press forward, to complete what yet remains to be accomplished. "The poor will never cease out of the land," (Deut. xv. 11.) nor can we expect that the inequalities of condition, perceivable among men, can ever be completely levelled by

* Note H.

any external regulation. If all men were to be placed upon the same footing in point of rank, fortune, and influence to-day, they would undoubtedly find different places assigned to them before the morrow. The only effectual way to bring mankind more together, and remove the distance which subsists between the higher classes and the lower, is to educate the poor in such a way, as shall enable them to improve their minds, and conduct themselves so as to win the regard and esteem of their superiors, and cause them to take pleasure in their society.

This, we conceive, can only be done by means of Religious Instruction. Those, who have to work hard for their daily bread, can never be expected to make such advances in general knowledge, and scientific study, as to enable them to converse with intelligence on these subjects, or attain more than a mere smattering of information. But it is far otherwise, with respect to Religion. There is a simplicity, and at the same time a majesty, in the truths of Christianity, which, while they meet the capacity of the most humble mind, enlarge its comprehensive faculty, and, growing upon it as it grows, are able to fill the grasp of an angel's understanding. Thus, they afford an admirable medium of intercourse between the different classes of society—an interchange of thought and feeling, which will prove equally beneficial to both parties, and tend, more than any thing else, to diminish that interval which exists between them, and cement together, in one holy brotherhood, the whole human race; as the Apostle St. James says, with remarkable beauty of

expression, "Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low: because as the flower of the grass he shall pass away." (James i. 9, 10.) Who can estimate too highly the value of Religious Instruction? But never is its worth seen to such advantage, as in the case of the poor. "Better," says Solomon, "is a poor and a wise child, than an old and foolish king." (Eccles. iv. 13.) To use the words of an eloquent Preacher on this subject, "In the art of training in Wisdom's way the most tattered boy that runs upon our pavements, do we present the community with that, which, in Wisdom's estimation, is of greater price than the gorgeous inhabitant of a palace. And when one thinks how such a process may be multiplied among the crowded families that are around us—when one thinks of the extent and the density of that mine of moral wealth, which retires, and deepens, and accumulates, behind each front of the street along which we are passing—when one tries to compute the quantity of spirit that is embedded in the depth and the frequency of these human habitations, and reflects of this native ore, that more than the worth of a monarch may be stamped, by instruction, on each separate portion of it—a field is thus opened for the patriotism of those who want to give an augmented value to the produce of our land, which throws into insignificance all the enterprizes of vulgar speculation."*

What a glorious prospect is here opened out to the

* DR. CHALMERS' *Commercial Discourses*, xi. p. 251. Note I.

mind's eye of the Christian Philanthropist; as he contemplates the dense masses of our people, now sunk in ignorance, and defiled with immorality, thus, by the moral alchemy of Christian light and knowledge, turned into the pure gold of Virtue and Piety! And is there not reason to believe, that this transformation will be effected, wherever the means have been rightly used, in dependence upon the Spirit of God? Not, perhaps, in the time and way of man's wish and contrivance; but, in God's own good season, and according to the methods of His Providence and Grace. Who, that has visited the cottage of the poor pious Christian, whose heart is irradiated with the beams of Gospel truth, and warmed with a Saviour's love; whose mouth is filled with humble praises to the Author of his mercies, and whose decent dwelling smiles, in the midst of its homeliness, with the contentment and tranquillity of its occupant—has not felt the power of Christian knowledge, and the preciousness of Christian experience, and the holy influence of Christian integrity and uprightness of character, to spread a charm over the poor man's humble destiny, and diffuse around a holier atmosphere, which has affected all who have come within its reach, and given to the venerable saint a dignity and an honour, which the highest Potentates, and most renowned sages of the world might envy, if they but knew how to appreciate it? Yes, there is indeed a knowledge and a wisdom, which is not of this world;—the knowledge of Salvation, of the glorious mysteries of our Redemption:—but then, this very ethereal and sublime

attainment does not disqualify,—on the contrary, it fits a man for comprehending clearly, and carrying out effectually the common, every-day duties of life; according to their proper fitnesses and relations. The fact is, the great hindrance to the right discharge of relative and social duties, is that selfish regard to men's own interests and gratifications, which perpetually interferes with the strict rules of justice and uprightness; and gives a bias to the scale, so as to make the mind hang in suspense,—where an unprejudiced eye would find no difficulty to decide, nor ground of hesitation,—or come to an unfair conclusion, where there is sufficient evidence to prove its unfairness; if, only, the judge were disinterested and impartial. But the man, whose mind is raised, by the ennobling influence of Christian feeling, above sordid and personal considerations, and who lives under the habitual influence of Faith in eternal and invisible realities, attains a grandeur of thought, an energy of mind, and a largeness of heart, to which other men, of far greater natural abilities, are entire strangers. Thus, he acts decidedly and stedfastly, in the cause of Truth and Righteousness. “His eye is single, and his whole body is full of light.” He does to others as he would have them do to himself; and would rather suffer wrong, than occasion injury to others. This state of mind, if it prevailed universally—and we rejoice to think that it is spreading around, and increasing daily—would evidently turn this scene of wild disorder and confusion into a paradise of holiness, happiness and peace. Wars could not exist among kingdoms, if all the people were ani-

mated by the spirit of unity and concord—Lawsuits would be at an end ; for each would give way to his neighbour, and strife would have no place. Criminal Courts would no longer be needed—Prisons might fall into decay—Barracks be converted into Schools—and Asylums and Work-houses—besides yielding a refuge of a very different kind from what they now can afford, to the few who might still need their assistance and shelter,—would allow ample space to be occupied as Houses of Prayer, and places of Public Worship. There would be an universal reign of Light and Love, throughout this happy Goshen ; and the promise of the Millenium would, truly, have its accomplishment.

But still further, the ultimate effect of Religious principles, widely diffused among the people, will be to cement the different classes of society together ; so as to form one indissoluble union of organized activity, and friendly co-operation. There will be no need of the severity of Law, to force obedience, or restrain insubordination ; but, the higher ranks intermingling amicably with the lower, in kind offices and condescending attentions, will spread around a general satisfaction ; and the lowest member of the body politic will feel, that the interest of the whole community is identical with his own. How much happier and more desirable would such a condition be, than the present mode of coercive rule, which we are compelled to adopt. We must not think, that the natural propensities of men to evil, riot, rapine, and violence, are subdued by the present system of public discipline ; on the contrary, they

are only restrained. The savage of the forest has been chained—not tamed; and all his native ferocity still lives within his bosom, though now lulled to sleep, for want of opportunity, or through fear of punishment.

Were the barriers of Law, the regulations of our Police, and the terror of our Courts of Justice, removed, what a spectacle would our great cities and commercial towns speedily present? It would then appear, that the change, which refinement and civilization have produced in the face of our country, has only been superficial, or, at most, has only affected the higher ranks of society; while the lower orders, in their habits of demoralizing intemperance—the gin-drinking, profane, unprincipled swarms of the Metropolis,—are still as greedy of spoil, and as reckless of bloodshed, as the wild man of the woods, or even the beast of prey. Let but the hindrances of Magisterial authority and power be removed, and an outbreak of lawless violence would ensue, that would repeat in this country all the horrors of the Reign of Terror.

But, although we fear this would be the case, in our large towns and cities, we do not apprehend that the example would be followed, throughout the country. There is, blessed be God, a sprinkling of genuine piety and principle, the result of vital Christianity, in different parts of the land; which, whenever it has scope to operate effectually, will produce a degree of holy influence around, that must materially tend to check, and ultimately suppress, any such revolutionary movement. But, how important is it, that the number of these men of sound and

virtuous morals should be increased ; and that their feelings and views should be respected and favoured by the Government ; instead of being, as they too often have been, insulted and despised. They will not, indeed, retaliate upon their rulers for such unworthy treatment, but this very conduct will prove its own punishment at last ; for, by yielding to the pressure of the irreligious multitude, instead of following the advice and consulting the wishes of the pious few, the Legislature are weakening the best support which the nation possesses, and impairing the basis of its stability and security. A bad example, on the part of men in power, has the same effect upon the lower orders, as a want of moral principle, in the legislative acts of Government, has, to undermine the public virtue, and sow the seeds of depravity and disorder.

Dr. Chalmers has well observed, “ Whatever virtue there is in the humble levels of society, it holds direct of the Sabbath and the Sanctuary ; and when these cease to be venerable, the poor cease to be virtuous. You take away all their worth, when you take away the fear of God from before their eyes ; and why then should we wonder at the result of a very general depravation among them, if before their eyes there should be held forth, on the part of their earthly superiors, an utter fearlessness of God ?” * There may not exist, on the part of the higher classes, any open indecency of behaviour, but only a spirit of careless indifference to Religion, and dislike of its peculiar

* *Importance of Civil Government*, Works vol. vi. p. 365.

strictness and restraints : but this is quite sufficient to produce among the lower classes that very state of disaffection, contempt of authority, low vice, and profane lewdness, which they would be the first to deprecate and condemn. As the distinguished writer, just quoted, remarks, " There are many among the higher orders of society who admire the blossoms of virtue, while they dislike that only culture which can spread this lovely efflorescence over the whole field of humanity. They advert not to this—that the virtue which is cradled in the lap of abundance, and is blown into luxuriance among the complacencies of a heart at ease, would soon evince its frailty, were it carried out among the exposures of an every-day world ; that then it would droop and perish under the uncongenial influences, which, apart from Religion, would positively wither up all the honesties and delicacies of humble life ; and, therefore, that if they nauseate the Gospel, which ever meets with its best acceptance, and works its most signal effects upon the poor, they abandon the poor to that very depravity, into which they themselves, had they been placed among the same temptations and besetting urgencies, would assuredly have fallen. The force of native integrity may do still, what it did in the days of Pagan antiquity, when it reared up its occasional specimens of worth and patriotism ; but it is the power of Godliness, and that alone, which will reclaim our population in the length and breadth of it, and shed a moral bloom, and a moral fragrance, over the

wide expanse of society.”* Christianity is the means of civilization, and the Gospel is the birthright of the poor, without which, amidst all their trials and privations, they are poor indeed ; but with which, they are far more to be envied and honoured than the proudest of their despisers. We would, therefore, address ourselves once more to the Rulers of the land, and the Patrician classes of society ; and ask them, whether, after such a view of the subject, they can refuse to lend their aid to impart a sound, moral, and religious education to all classes of the community, and also to repress every thing which has a tendency to counteract its success.

We expect to be met with the objection, that, if the measures which we have before suggested as needful, in order that the cause of National Education may have fair play, and prove successful in its objects, should be sanctioned by the Legislature, the consequence would be, that Commerce would sustain so severe a check, as would materially damage the national prosperity, and so impede our merchants in the execution of their extensive plans, that, cramped and fettered at home, they would be driven to seek some more open field of adventure, and the trade of the kingdom would sink into insignificance. Now, we are bold to confess, that, even if this should be the result, it would not, in any case, prove a loss greatly to be deplored ; as it certainly could not take place all at once, or without time being allowed for some other employment of

* CHALMERS, vol. vi. p. 363.

the industry and capital of the country ; and, at any rate, it would be much better to sink in the scale of nations, by means of too strict a code of virtuous laws, and by the maintenance of Humanity, Temperance, and Charity, than by the slow but sure decay, consequent upon national luxury, irreligion, and immorality. But there is, indeed, no occasion for this alternative: for, so far from the principles of the Bible interfering with the welfare of nations, they materially conduce to their prosperity. It is true, that a steadfast regard to humane and virtuous conduct will sometimes be found to interfere with that Inordinate Competition in Worldly Pursuits, which, in the second Section, we shewed to exist in this country. But, when we consider how many national evils have arisen from this very cause, how many “beggared capitalists, unemployed operatives, and dreary intervals of bankruptcy and alarm” have been exhibited to us, as the fruits of a season of overdone speculation, we may well resign the charms of enterprise, and over-heated adventure, for the sober course of moderated activity and diligence, which characterizes the man, whose affections are, indeed, fixed upon a higher object, but who does not disdain to exert his utmost powers in earthly and sublunary pursuits, in subordination to the law of God, and the good of his fellow-creatures.

Christian Merchants—will you refuse to sanction this system of Benevolence, which promises so much good, and is so loudly called for, by the necessities of the operatives and labouring classes? Have you derived so much wealth, influence, and temporal advantage from their

exertions, and will you not return to them a portion of the fruits which you have gathered; by contributing to raise their moral and religious condition, which the present mode of conducting business has so fearful a tendency to debase? How will you answer it, at the great day of Accounts, when the Books are opened, and you are found charged with being accessory to so many crimes perpetrated through your negligence, or to augment your exorbitant gains? Do you now deny the charge? What will you *then* say to all the dissolute habits of your workmen, who attend no place of worship, who have no one to care for their souls, who live and labour like cattle, and die like the beasts that perish? Will you answer that you did not know it, or could not help it? What! when you are now told of the fact, and have a remedy suggested, which your avarice and selfishness, alone, interfere with, and oppose? Remember the words of Inspiration, “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain,” as your labourers are by immorality and vice leading to eternal destruction—“If thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?” (Prov. xxiv. 11, 12.)

Christian Legislators—will you not receive the prayer of the poor, who cry to you for protection against the encroachments of the rich, and pity those poor profligates, who, even in their infatuation, claim your inter-

ference, as watchful guardians, in their behalf? Will you allow the "people to perish for lack of knowledge;" while so much public money is spent upon questionable objects, and even upon injurious vanities and follies? Will you allow Intemperance to march along, with bold and insolent triumph, over the ruins of the morals, peace, health, and interest, of the community; overthrowing the labours of ages,—the fruits of the pious diligence of Christian Ministers, the benevolent exertions of Sunday School Teachers, and others, who have sought to diffuse virtue and religion among the poor,—and all the plans which your wisdom has devised for the benefit of the great mass of the people? Will you still permit the Sabbath to be shamefully profaned, the cattle to be compelled to labour beyond their strength, and the feelings of humanity to be violated, by the spirit of an excessive competition and rivalry? Surely, if "righteousness exalteth a nation, but sin is a reproach to any people," (Prov. xiv. 34.) there is a higher object for the contemplation of our Legislature than worldly glory, and temporal gain; even the attainment of His favour and protection, who has said, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." (1 Sam. ii. 30.)

British Christians—to you we must appeal: if we meet not with encouragement in other quarters, we yet hope for attention and aid from you. We cannot believe, that you will suffer the national character, and Christian glory of England to be tarnished with so many foul spots of disgrace and infamy. What! can you exert yourselves in

other causes, for the Heathen abroad, for foreign lands, and will you not aid the cause of perishing thousands, at home? We do not ask you to give your money only, though you will not refuse that, when it is needed; but we ask your exertions, your influence, your prayers, and, above all, your example. We ask you to discountenance every demoralizing agent, and every cruel act and custom; to limit your views by the rules of Scripture morality; and to have no part with those companies of men, who act in opposition to the authority of their supreme mandates, and have no fear of God before their eyes.

The evil habit of conformity with a "world which lieth in wickedness," has sadly lowered the tone of Religion among its professors, and grievously injured society at large. There has been, too often, a tacit compromise of principle, between the Church and the World. The former has partly given up its peculiarities and rigid morality: the latter has laid aside somewhat of its proud persecuting temper and carriage; and seems to be on good terms with what, secretly, it looks upon as its deadliest enemy. There is something pleasing in this;—to see good men smiled upon and caressed by the great; and to hear those who once reviled, now speaking favourably of individuals of known piety and godliness. But, is all this sincere? Is there not much of hollow and hypocritical kindness? And is there not an injury done to both parties, by such an intermixture? The real Christian, bribed by kindness to hold his peace, and not interfere with the irreligion of his worldly partners and friends, under the pretence that

Religion is a private affair, and must not be brought into the political arena, or exhibited in public, ceases to be "the salt of the earth," "the light of the world:"—his own principles are impaired by concession; and his neighbours are robbed of the benefit of a faithful monitor, and an instructive example. But, let faithful men once come out, and act independently; let them bring their "candle" from under the "bushel" of covetousness, and the "bed" of sloth, and set it upon the "candlestick" of consistent, steady, decided Christian conversation, and we shall see, by the blessing of God, a most beneficial effect. Without agitation, without party excitement, without tumult or noise of any kind, the impulse of Christian feeling and sentiment will pervade the circle of each consistent professor; spread from rank to rank, and diffuse itself around; till the whole mass of society feels the saving impression, and Christianity reigns in the midst of a happy people, crowned with the triple diadem of

HUMANITY, TEMPERANCE, and CHARITY.

NOTES TO SECTION IV.

Note A. Page 207.

The benevolence of this distinguished Philanthropist, and true Christian, is thus celebrated by his friend, the Poet Cowper :

- “ Some men make gain a fountain, whence proceeds
- “ A stream of lib’ral and heroic deeds.
- “ The swell of pity, not to be confin’d
- “ Within the scanty limits of the mind,
- “ Disdains the bank, and throws the golden sands,
- “ A rich deposit, on the bordering lands;
- “ These have an ear for his paternal call,
- “ Who makes some rich for the supply of all ;
- “ God’s gift with pleasure in his praise employ,
- “ And *Thornton* is familiar with the joy.”—CHARITY.

Note B. Page 225.

One of the greatest obstacles, in the way of any effectual Temperance Reformation, is the vast wealth of many of our great Brewers, and the large amount of Capital employed in the manufacture of Intoxicating Liquors, by the Monopolists of the Drunkard-making Trade ; owing to which, the Government itself is involved in their trammels, by the great weight of influence which they can throw into the scale at contested Elections, no less than by the immense sum which they contribute to the Public Revenue. But, is it not disgraceful, that our Legislators should be returned to Parliament by the power of Brewers, Distillers, and Publicans ; and that our vast Empire is ruled, not ostensibly indeed, but really, by their will and pleasure ? Is it not too much, that Britain should be indebted to Intemperance for many millions of its annual income ; and thus its Governors feel bound to consult with the patrons of vice, concerning the public morals and welfare ? As an illustration of the above, it has lately been stated in the public journals, that “ should a rise or fall take place of *one half-penny* in a *pot of beer*, it would make a difference of *forty thousand*.

pounds a year, to one of the principal Brewing Establishments in London," which is only *one-eighth* of the net amount realized by the firm, every year.

Note C. Page 230.

The writer is acquainted with a very melancholy instance of this kind, where a Sunday School Teacher had borne an unblemished character for many years, and at last became a confirmed drunkard, in old age; and that it is no uncommon case for such apostasies to occur, is proved by the testimony of a respectable correspondent of the "London Temperance Intelligencer," who states that, out of twenty four Sunday School Teachers, who had been engaged in the same School with himself, not less than eight, or *one-third*, had in sixteen years been lost by Intemperance. Another writer has made a similar observation, respecting the scholars; and the result is, that, taking the most favourable case as an average of the whole, no less than 45,000 teachers, and about 300,000 children, will, in 15 or 16 years, be thus corrupted.

Note D. Page 231.

It is usually reckoned, that there are 500,000 persons in the Metropolis, who never attend any place of worship; but this seems to be far too low an average: probably, nearly that number are really *unable* to attend, and we should perhaps not err very materially, were we to *double* the amount.

Note E. Page 231.

It were greatly to be wished, that some Legislative measure might be passed, to fix an earlier time, for the payment of labourer's wages, than the Saturday evening; and also to do away with the practice, productive of so much manifest evil, of paying workmen in Public-houses. We have been informed of an instance, where a man who had joined a Temperance Society, and was unwilling to enter the scene of temptation, was kept waiting in the street several hours, until midnight; before the agent arrived, who was to provide the men with money to obtain their needful provisions for the Sunday and following week. With some, no doubt, a considerable portion was already spent in liquor, which, alone, could be had upon credit; and, what was worse, their disposition for drink would be so inflamed, that they would probably sit there drinking, to the benefit of the Publican, and the

injury of themselves and their families, until morning. This wretched system has happily been discarded, by some respectable firms. One gentleman, in particular, who has a number of Irishmen in his employ, pays them off regularly, on the Friday; by which means they are able to market with advantage, on the Saturday; and should any one come to his work the worse for liquor, he is discharged—thus effectually curing the habit of Intemperance. But, on the old plan, the men may drink a great part of Sunday, and not be discovered.

Note F. Page 236.

The remarks of Dr. Chalmers on this subject seem so valuable, that we give them at length. "Be assured, that it is not because the people know too much, that they ever become the willing subjects of any factious or unprincipled demagogue: it is just because they know too little. It is just because ignorance is the field, on which the quackery of a political impostor ever reaps its most abundant harvest. It is this which arms him with all his superiority; and the way eventually to protect society from the fermentation of such agitators, is to scatter throughout the mass as much of knowledge and information as will equalize the people to the men who bear them no other regard, than as the instruments of uproar and overthrow."—COMMERCIAL DISCOURSES, xv. *The importance of civil Government to Society.* p. 375.

Note G. Page 238.

It is a remarkable and interesting fact, that the present intelligent Viceroy of Egypt, Mehemet Ali, has lately commenced Female Education within his dominions. The following extract is from a letter written by his officer, Hekekyan Effendi, to a Christian Lady in Cairo, (Miss Holliday) who has been sent thither for the purpose of promoting Female Education: "In seconding my illustrious Prince and benefactor, in his work of civilizing Egypt, I have been led to reflection by the nature of my duties, and have, as yet, been able to trace our debasement to no other cause, than that of a want of an efficient moral and useful education in our females;" and again, "In instructing the mind and the body in those innocent, useful, and varied occupations, which are the peculiar employment of females, we enable them to escape those dangers and misfortunes, which are induced by the disorders of ignorance and idleness. Habits of industry, cleanliness, order, and economy, by increasing domestic happiness, will not only tend to make us better beings, but will also secure to our children that maternal

education, which is perhaps the most important provision which can be made for after life in this narrow world, and without which, no succeeding efforts to obliterate the evil impressions received in early youth, can be effectual."

Note H. Page 240.

The author would here confess his obligation to that great Divine and Philosopher, as well as Christian Philanthropist, Dr. Chalmers, for many valuable thoughts gleaned out of his important work, on the "Ecclesiastical and Civic Economy of large Towns." In adopting his views on the subject of a legal provision for the poor, he is desirous to bear in mind the Divine command to Israel, Deut. xv. 7—11. Persuaded that "the poor shall never cease out of the land," he would remember what follows, "Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." The noble rule of the Philanthropist Howard, on which he put so illustrious a comment, by the whole of his devoted course of self-denying activity and benevolence, is deserving of remembrance: it is "*That our superfluities give way to other men's conveniences; that our conveniences give way to other men's necessities; and, that even our necessities sometimes give way to other men's extremities.*"

Note I. Page 242.

How forcibly is this expressed by the inspired writer! (Prov. iii. 13—17.) "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace."





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